

THE BAPTIST.

"BE YE STEADFAST, UNMOVABLE, ALWAYS ABOUNDING IN THE WORK OF THE LORD."

\$2.00 IN ADVANCE.

JACKSON, MISSISSIPPI, OCTOBER 18, 1900.

VOL. II, NO. 40

On the 28th inst., the Q. & C. Road will put on a limited vestibuled train.

The Scott county and Springfield associations have recently been merged into one, which will bear the name, Hopewell.

Rev. J. L. Finley made us a pleasant call Tuesday en route to Clinton. We are always glad to meet such men.

There are more horrors to come as a result of the Pekin agitation. The London Academy claims that Edgar Allan Poe stole "The Raven" from the Chinese.

We are now making on an average three associations a week. If there are delays along any line, attribute them to our absence from the office. In ten days we expect to be again regularly at our desk.

Rev. J. A. Lee, of Collierville, Tenn., but recently of this State, has been unanimously called to the pastorate of the Wesson church, made vacant by the resignation of R. H. Purser recently. Bro Lee will enter at once upon his new field. We most cordially welcome you, brother.

Not a single church in the Pearl Leaf association failed to send up to the association money for missions. This association is unique in this regard. What a great day it will be when we shall enlist all our churches in giving for the spread of the gospel of our reigning Lord.

Rev. W. P. Price has resigned the pastorate at Winona, and has engaged to do some evangelistic work, we understand. He is a fine man for this line of work, but we have no idea the churches will permit him to follow it long. He has done some fine work at Winona.

Bro. R. A. Cohron, of Mississippi, spent some three or four weeks in our city, on a visit to Mrs. E. B. Lowry, his daughter. The Lowry family are all pure gold; each one mutually excels the other in real goodness. The more we see of them the more we love them. Bro. Cohron preached us four fine sermons during his stay among us, that were highly appreciated by our brethren. He is a charming man, preaches well, and Mrs. Nelson says she has known him for years, and that his life is as beautiful as any man's she has ever known. We shall always be glad to see him in our city.—A. J. Hargis, Texas.

Servants are paid from ten to fourteen dollars a month in Paris; waitresses from nine and a half to eleven. A good cook and general domestic can be had for twelve dollars. A first-class woman cook seldom gets over fourteen dollars. The proverbial economy of French cooking is, however, a myth. A clever New England housewife can save half enough to buy her clothes from what the French woman wastes in her cooking. There are many international *gastronomic* secrets yet to be revealed.

Intimacy between father and son is a school of tact in which teacher and child benefit equally. A father said to me in despair: "I can't 'get at' my boy; somehow we don't understand each other at all." That man would resent it if told that he did not possess sufficient tact to "get at" some set of men with whom he wished to do business. The boy is a little man—in many ways not so much smaller than ourselves as we may think.

The profits of a farm are usually more than the actual cash received for produce. The farmer takes his living expenses as well as the cost of production before he decides upon the amount of the profit. The merchant takes only the difference between the buying and selling price, less the cost of the transaction, and then lives on the profit. The question of "does the farm pay?" depends largely upon what is taken from it other than the cash received.

No two of our children are precisely alike. In their budding natures we may discern what they are going to be. The child who stops to look at every pebble, to pick every flower, who brings her mother a bouquet and shows skill in the blending of colors, and some knowledge of color effects, may one day be a botanist or an artist. To check her for littering the house with weeds and rubbish is not only unkind, but may do her harm in diverting her from pursuits to which Nature is leading her.

We regret to lose so valuable a man from the pastorate as Rev. E. B. Miller, the present efficient pastor at West Point. But we ought to be glad to lend to evangelistic work for awhile one whose labors in this sphere have been so signally blessed in the past. One has only to recall those great meetings he held at Clinton, Rowe, pastor; Jackson, Sproles, pastor; Oxford, J. Hartwell Edwards, pastor; Tupelo, S. G. Cooper, pastor; Natchez, Leavell, pastor; West Point, Noffsinger, pastor; then one also recalls with gratitude to God, those revivals which Bro. Miller conducted in Louisiana, Texas and

Arkansas. We trust he will give his time to meetings in Mississippi. We need him.

In every day life most persons use one note in speaking. It is very irritating; just as annoying as would be the use of one note on a piano. No matter how beautiful the tone, the incessant employment of one note in the scale is unendurable. The brain shrinks from all monotony. If you listen to the voices that are otherwise beautiful and catch the one note tone, you will be affected just as you would be listening to a musical instrument that gives sound only in one note. Its beauty of tone does not save it from condemnation. The habits of life lead persons to the use of a monotonous pitch. Now couple the high pitch with this fault and you have a combination that drives many a member of the household out of the home in search of relief through pleasures obtained elsewhere.

It taxed credulity when we published the fact a few years ago that when the police broke up a nest of tramps and outlaws in an abandoned building and subjected them to examination it was found that a large proportion of them were college graduates. But even more startling statistics come from Philadelphia, where it has been found by the Sunday Breakfast Association which provides a meal Sabbath morning for the outcast and hungry, that out of 950 of these unfortunates, 90 per cent had been instructed in religion when young and had Christian parents; 75 per cent had been enrolled in Sunday-day school, and 75 per cent had fallen through intoxicating drink; and 98 per cent would urge the young not to walk in their way. It has always been beyond controversy among those that appreciated the power in religion that mere education could not be depended upon to keep one in the path of right, but what shall we say of this mournful fact that nine-tenths of these fallen men and women were graduates not of college, but of Christian homes, and that three-fourths of them came from Sunday-school? Simply this, that nine-tenths of the religious education in both home and Sunday school, and almost to as great a degree in the church itself, is in the nature of mere instruction. It does not lead up to a decision on the part of the young to accept Jesus Christ as their personal Savior, their Master and Lord. A person who enters life without the governing purpose to let Jesus Christ govern him in every moral relation, is scarcely more secure against temptation and ruin than is one who has never heard of Christ or heaven. What our young people need and what the world needs is not alone instruction, but conviction of their own unrighteousness and their need of a saving arm to hold and keep them.

NOTES OF TRAVEL.

The Jordan and the Dead Sea.

Before the hour of sunset had come and the muezzin climbed the minarets of the mosques of Jerusalem to call the faithful to prayer, we are up and off for the Jordan and the Dead Sea. Our Arab steed stopped quickly when the word was given, and soon we are descending into the valley of Jerichon. Soon we are passing Gethsemane, pale with the soft moonlight. All is quiet in this lonely spot save the rustling leaves that hang on the aged olive branch. Under shadows like this, a scene was enacted two thousand years ago. A scene of battle and blood, and the spot associated with memories of the Prince of Peace calls to mind the hour when treachery smote him with a kiss. Passing this spot where the battle raged and the night prevailed, we ride around the southern side of Olivet.

"Tis midnight on Olivet's brow,
The star is dimmed, the moon is late shone."

But while we pass we cannot help recalling the sunny day when it threw its silver over the city and made the hills like a polished and gilded picture. As our feet when the lamentation came from that bleeding heart; "Oh, Jerusalem, Jerusalem, how oft would I have gathered you unto my wings, but you would not!" I, too, look back on the city from the hill. It lies quiet, as it is buried in slumber. Even the trees stand motionless in the breathless stillness of this tropical night, only the leaves of the palms are gently stirred by the midnight breeze. As I gaze at the picture before me, my heart aches within me, and I exclaim, "It is still dead to his call, 'come unto me and I will give you rest.'" I muse on these vanished years, and the lives that have vanished with them since he stood here weeping. Passing around the mountain, there comes up before us the houses of a little mud village nestling against the hillside. This ugly mountain village is Bethany, where a tired Savior loved to rest. The first glimpse brought us for we were coming upon holy ground. As I passed the village there was something in the scene "so sad and fair," that set my fancies in motion. Scenes of the past arose before me like visions of the night. Here it was, tired feet torn by thorns; was bathed in ointment poured by the loving hands of Mary. Here it was, a hungry Christ was fed by the domestic Martha. Here it was he broke the bread of death, and Lazarus came walking from the bosom of the earth. Such associations might be multiplied, but we must pass them by. It is now just before sunrise, and the reddened sky over the mountains is a picture rarely seen. Looking behind us we see a man approaching. He is appressed in an Arab's dress, and is an Arab's horse. Who is he? we quickly ask. A scabbard with a sword encased in its scabbard at his side. A Bedaween's knife hangs at his belt, and a pistol is strapped about his waist. While his flowing robe and turban had and gaudily regaled horse, bridle and saddle, betray him an Arab Shiek. Who is he? is asked again. Is he a robber? No, our dragoman replies, he is our guard who joins us here to protect us on our way. He rides with the grace of a

peacock, while his horse with firmest foot gallops over Judean rocks. The road, after leaving Bethany, soon ascends a ridge, where Martha is supposed to have met Jesus. Descending from this point, about one mile further, we come into a deep valley in which we find a spring, called the "Apostle's Fountain." This is possibly, the waters of Enshemesh, mentioned in Josh 15:7. About half way to Jericho the road crosses a high ridge, and on this ridge is the Inn of the Good Samaritan. In this region all is wild and desolate. The hills are barren of everything except rocks and robbers. On coming within about three miles of Jericho, we come to the darkest and most desolate gorge in all Palestine. A perpendicular wall of rock rising two thousand feet high, stands on both sides, while at the bottom of the gorge a trickling stream is running. This is the "Brook Cherith," in which Elijah was hidden and fed by the ravens. And while we are passing this deep gorge, we are fortunate enough to see some ravens flying about. I do not mean to intimate that these are the same ones that fed Elijah, only the descendants of those. Beginning from this point we descend towards Jericho. Coming near the foot of the hills, we pass the ruins of the Jericho of the time of Christ, where he healed the blinded eyes of Bartimeus, and dined in the home of Zaccheus. About one mile to the north are the ruins of the Jericho which fell after Joshua marched around it seven times. Near this ancient site is the "Fountain of Elisha." So called because he changed the water from salt to sweet. It is still a magnificent spring, and its water is the best we have tasted in all Palestine. About one mile to the east of the Jericho of Christ's time, is the Jericho of the present. It is a miserable little din of huts built of sticks and mud, with here and there a Bedaween tent stretched.

After leaving Jericho, we go ten or twelve miles to the southeast, in order to visit the Dead Sea. The plain of the Jordan is not so beautiful as we had hoped to see it. It is poorly cared for and badly cultivated, while in many places the sand has made encroachments. Coming to the sea, we are off with our robes and ready for a bath. The extreme saltiness of the water has been observed by all travelers who have visited this sea. You can sit, stand, lie or swim in the water without difficulty. Floating upright in the water its surface is even with my armpits. After bathing in the sea for a short while, one feels as if he was smeared over with oil, and it is necessary to take a second bath in pure water to get relieved of the first bath.

While on the Dead Sea we failed to make the acquaintance of Mrs. Lott, and with regrets, we leave without meeting her. From the seashore we go up the Jordan river to what is called the Pilgrim's Ford, where Jesus was baptized. It is certainly a beautiful place for this ordinance. Here we take another bath, for the pleasure of the bath and for the purpose of examining the river. We see the river in the midst of the dry season, when it is clear and at the lowest mark. There is a gradual descent from the shore for some ten feet where the water reaches a depth

of about four feet. Fifteen feet from the bank the water is now seven feet deep, and grows deeper as one approaches the middle of the stream. The only drawback to perfect comfort in baptizing is the swiftness of the stream. I, myself, however, have baptized candidates in streams where the current was much swifter. Our conductor is a devout Catholic, and standing on the banks of the Jordan, he said: "No man who is honest with himself, can stand where we stand to-day and doubt for a moment that Jesus went down into the Jordan and came up out of the Jordan." This country round about is still the "wilderness of Judea." The lower bottom lands are still uninhabited, on account of the annual overflow of the river, and is covered with a wilderness of thick shrubs. Near the river bank the trees are larger, some measuring a foot in diameter at the ground, but soon bush out into many branches which makes a dense shade.

After spending a delightful day on the banks of the Dead Sea and the Jordan, we return across the valley, by the ruins of an ancient city, which has been identified as Gilgal. "And the people came up out of Jordan on the tenth day of the first month, and encamped in Gilgal, in the east border of Jericho." (Joshua 4:19). The ruins are meagre, but evidently the ruins of an ancient city. Unlike Israel, we did not camp in Gilgal, but pushed on into Jericho. Here we found lodgment in the "Gilgal Hotel." But the mosquitoes, bed-bugs, dogs, jackals, and passing caravans on their way to Jerusalem, all conspired against us, but we remembered that we were in Jericho, and handed in no claims against the proprietor. Early in the morning we begin our journey back to Jerusalem, which we have made the center of our travels. The utter barrenness of the country between Jerusalem and Jerich is appalling. There is absolutely not a tree between the Mount of Olives and the Jordan valley on the road we travel, except two or three scrubby specimens found in one little wady. Not a riding switch can be found on this road. In the rainy season, of course, the hills and narrow valleys are covered with grass, but now this is parched; and the bald, rocky crags, one after another, grow monotonous to the traveler on a hot summer day. This road is the highway between Moab, the plain of the Jordan, and Jerusalem; and on our trip we met hundreds and hundreds of camels and donkeys heavily laden with grain, going to market. It is astonishing the immense burdens which these animals are compelled to bear. Often by the wayside do we see them overcome by the heat and dying under their burdens. On the mountain sides we see many flocks of sheep and goats following their shepherds. How often are we reminded of the Good Shepherd, who trod this self-same path in which we go. Passing back by the Apostle's Fountain, so called because it is said the apostles often stopped here to quench their thirst, we see the shepherdess, like Rachel of old, drawing water for their flocks.

Coming back into Jerusalem, we visit a number of places not before seen by us, which I cannot now mention. Among which, however, were Solomon's quarries, Jeremiah's

Grotto, Hezekiah's Pool. In order to avoid a long four day's trip on horseback and the intense heat, which must be taken into account, both for our own sake and that of our horses, we chose to return to Joppa, and take a steamer for Caifa. With deepest gratitude in our hearts for the great privileges we have had in visiting the place of our Lord's baptism, and the city in which he did so much, and then died for our redemption, we turn away to visit the places of his labors in Galilee. Taking steamer in Joppa at 5 o'clock in the afternoon, we find ourselves at 5 o'clock the following morning in the beautiful harbor at the foot of Mt. Carmel. Soon we are off for our long trip through Galilee, of which I shall write in my next letter.

Yours faithfully,

W. E. ELLIS

Cairo, Egypt, Sept 10, 1900.

Mississippi College Endowment.

The question of endowing Mississippi College ought to enlist the hearty support and sympathy of every Baptist in the State. I suppose all of us are aware of the blessing that this college has been to the cause at home and abroad. A vast army of young men have gone out from its walls to bless and be a blessing in every worthy vocation in life. I feel sure that Mississippi College has been one of the greatest factors in our denominational life, in making us the great people that we are.

A wonderful history of fifty years stands to the credit of this college that any institution in our Southland might be justly proud of. Still, Mississippi College can do greater things for the cause than it has already done. The best days of our college are yet to come. Miss Baptists are responsible for the existence of this school, and are entirely responsible for the maintenance of this existence. If Baptists do not support it, who will? The school has given more to the denomination than the denomination has ever given to it. The seed sown here brings forth a harvest of an hundred fold. During all of these years it has stood at the head of the educational life of our State. As we are turning into the new century, shall we let this school fall to the rear, or shall we keep it at the front, where it has stood and should forever stand? I am sure we will not be careless, for I am persuaded better things of the Baptist host of Mississippi.

Some questions asked and answered:

1. Can the Baptists endow Mississippi College? Yes; and with double emphasis I say YES, again. Does any one think that over a hundred thousand Baptists are unable to equip their school for the great work that lies out before it? We can do all things through Christ, which strengtheneth us.

2. Why should Mississippi College be endowed? It takes money to run anything that is worth running. A college is not a machine of perpetual motion. It is a life that has to be supported. All of our State institutions receive a liberal appropriation every year. They could not exist without it. If Mississippi College received one-fourth as much as some of our State schools, our Board of

Trustees would wear a broad smile and report a surplus at the next Convention. We must give as good advantages as any school, although it may mean a sacrifice on the part of many. Again, money is much cheaper now than ever before, and the endowment of a school will not bring in as large an income as heretofore.

3. How shall we raise this endowment for Mississippi College? This is the important question. Upon the agreement as to the method will determine largely our success. Plans many and varied have been suggested. Of course, we will never get a plan that will suit everybody.

(1) This fifty thousand dollar endowment that we ought to raise can be best accomplished by giving so much annually. I don't think it would be wise to attempt to raise the entire amount in one year, for we might fail, and it would be a long time before we could get up courage to try it again. Let us take five years in which to raise this amount. This would be ten thousand dollars a year. Surely we can do this, and no other part of our work be the worse off for it.

(2) While I was thinking of the best way to get at this matter the *Christian Index*, of Georgia, came to my desk, and the very first article that attracted my attention was on endowment of Mercer University. What are their plans? A committee appointed for this purpose has suggested a scale of offering for the churches in Georgia for the endowment. The chairman of this committee, speaking of the work, says: "It assesses no church or individual Baptist. It has no right to do such a thing. It does not presume to dictate to the churches as to the amount they should give." Then a list of all the churches is given, with the amount each is asked for.

With about 1,562 churches in Mississippi, it does seem that we could raise ten thousand dollars with very little trouble. In the New Century Movement we have enjoyed talking about the many sacrifices made in the past one hundred years. This is good, but, better still, we should ask ourselves, what are we going to do in the new century? I believe there are over fifty churches that will give one hundred dollars each, and equally as many well-to-do laymen who will give as much. Let us have a standing list of each pledge made by churches or individuals published in THE BAPTIST, and let us all rejoice as we see this list grow week by week.

H. P. HURT.

Divorce.

The Pharisees asked the Savior (Matt. 19), "Is it lawful for a man to put away his wife for every cause?" This was answered in the negative. "They say unto him, Why did Moses then command to give a writing of divorcement, and to put her away?" See Deut. 24:1. (It appears that Moses had permitted writing of divorcement and a second marriage for, it seems trivial, and, perhaps, imaginary, causes; at least fornication is not given as the cause justifying the putting away by writing of divorcement.) "He saith unto them, Moses, because of the hardness of your hearts, suffered you to put

away your wives; but from the beginning it was not so." "And, I say unto you, who so ever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and who so marrieth her which is put away doth commit adultery." We find the same teaching of our Savior in Matt. 5, and there it is coupled with a reminder of the commandment, "Thou shalt not commit adultery." Now, let us turn to 1 Cor. 7:10, 11. Paul uses this language: "And unto the married I command, yet not I, but the Lord. Let not the wife depart from her husband; but, and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife."

I am not able to discover anything in the law laid down by our Savior, that prohibits divorce; and the Apostle Paul, in Cor. 7:10, 11, as well as Rom. 7:2, 3, seems to be in line with that idea. It seems quite clear, according to the language of our Lord, that if they separate *except it be for the cause of fornication* and marry again, they are guilty of adultery; and it follows, as a matter of course, if they separate not for the cause of fornication, and either one of them marry again, the one marrying is guilty of adultery.

While it is best not to separate, yet I think under the law as given above, separation is admissible without being subject to the discipline of the church.

And where there is separation for the cause of fornication, the one not guilty of fornication may marry again without being subject to the discipline of the church.

J. R. SAMPLE.

Some Unusual Things.

As echoes from my meetings, I am constrained to mention somethings which, to me, are unusual.

I supply four churches with whom I have held meetings, and it is the first time I remember to have held four meetings consecutively where one or more candidates were awaiting baptism when the meeting commenced.

At one church every member received was a strong character and prominent in his calling. One, J. A. Rogers, was said by Pres. B. G. Lowery to be about the best pastor in the State; another was a leading physician; another, a leading dentist; another, a leading hardware dealer.

In the same meeting, every one baptized came to us from other denominations, where they were held in high esteem. Was it not mighty bad to have these strong characters come to us constrained by their own convictions and loyalty to truth? In some Baptist's (?) eyes it is—alas, alas!

At another meeting, I had the exquisite pleasure of baptizing our own first-born son, Robert Berry, age eleven. The Lord lead him to be a truer, better man than his father.

R. A. COOPER.

THE BAPTIST.

October 18,

Some Figures. Other Things.

Did you read THE BAPTIST of Oct. 4? Did you count the number of additions to the churches reported in that issue? I did, and found that 321 additions were reported in that single issue; 272 baptisms, and 49 by letter and restoration, as I could gather from the reports.

This should not provoke boasting, but should call for the sound gratitude on the part of every Mississippi Baptist. Surely the labors of the faithful are not in vain; and God is not failing in his truth!

Baptists should be thankful that not much of the Sam Jones style of preaching is found among them.

In no meeting reported in that issue of THE BAPTIST, was any one said about an evangelist helping in a single meeting. It was one pastor helping another. No mud to be worked over next year by the evangelist.

By the way, I read of a certain pastor in Mississippi saying that he wanted to get a certain evangelist, who held a meeting with his church several months ago, to come back and "work over his old ground." But how much better will it be to work over, if the same methods are used that were used before?

I read to-day where a certain brother was referred to as "a poor evangelist." Such evangelists are generally safe. Men who do pastoral work, but without occasionally and help a brother pastor at a meeting, while possessing peculiar fitness for such work, yet is at the same time, a good pastor.

I recently heard a certain evangelist (not a Baptist) refer to the venerable pastor of the church where he was conducting a meeting, as an "old moss-bag" and his members smiled. The pastor was not present.

Paul said he might leave his office. But the modern, up-to-date evangelist, is very much given to prostituting his ministerial office by saying and doing things that would bring a blush of very shame to the cheek of the great apostle, and would doubtless call forth a justly merited rebuke from him were he present.

Is it not true that the public does not hold the ministry in as high regard as it once did. Modern pulpit methods may be in some measure responsible for this.

God's word teaches that the minister should be "esteemed very highly for his work's sake."

His calling and work are both great. His calling is great, because it is of God. His work is great, because it is God's work. "It is enough that the servant be as his master."

W. I. H.

P. S.—Bro. Editor started out to simply call attention to the number of accessions to the churches reported in a single issue of THE BAPTIST; but my pen got a going, and lo! the result. If you want to run your pen through part, or all of it, do so, and I will not. I assure you, that my bristles are not bit.

W. I. H.

Central Association.

This body held its last session with the Raymond Baptist church, Oct. 12-15. The attendance was good, the churches being fairly well represented. The Association was

called to order Friday morning 10 a. m. by Moderator J. H. Whitfield. After devotional exercises, officers were elected as follows: P. A. Haman, Moderator; J. S. Riser, Clerk; Wm. Bell, Treasurer. The letters from the churches showed progress along all lines. Special improvement in church discipline was noted. The introductory sermon, by Bro. S. M. Ellis, was a masterful discourse. This being the semi-centennial of Mississippi College under Baptist control, the institution received special emphasis in a most interesting report in the nature of an historic sketch by Bro. W. T. Ratliff, President of Board of Trustees, and a most excellent address by President Lowrey. Bro. Rowe was present, and made a strong appeal for the mission interests. Bro. W. J. Derrick, the new pastor at Yazoo City, presented the new church building enterprise of his church, and received cash and subscriptions to the amount of \$150.00. The Association provided for her pledge to the Convention debt for the Jackson church under the leadership of Bro. J. L. Low, who knows how to bring things to pass. Sunday was devoted to the Twentieth Century Movement, addresses being made by Brethren Yarborough, Leavell, Lowrey, Lipsey, Ellis, Derrick and Pugh. The session adjourned Monday morning, to meet at Concord church Friday before the second Sunday in October, 1901.

Bro. Derrick's Meetings.

On Sunday night of the 21 day of September we began our meeting at Rienzi. Congregations good from start to finish. A good number of young people inquired the way of life. We continued till Friday night following, when we had to close on account of the preacher's throat troubling him. We had no ministerial aid.

The following Monday I engaged in a meeting with Bro. J. G. Archer at Meadow Creek church, where he is pastor. We continued till Thursday noon. The people gave earnest heed to the word preached. We left several inquiring. "What must we do?"

On the 5th Sunday I went to Prof. Harris' school-house and held two services and buried five in baptism. This place is coming into notice. A splendid school is being built up there. The property is all owned by Bro. Harris, and he is a strong Baptist and a true Christian gentleman. Bro. Bailey, he is the Harris who read such a good report on Publications to the Tishomingo Association.

I then went, on Monday, to Pettie's school-house, and conducted a meeting of several days. Though there was a great deal of sickness and lots of work, the people attended well. We had several conversions.

My church at Booneville has extended me a call for next year, but I am undecided whether to accept or not.

M. J. DERRICK.

Cheap Trip to Gulfport.

As stated in the last issue, our church at Gulfport will be dedicated on Friday evening, the 2d of November. The sermon will be preached at 7:30 by Dr. A. V. Rowe, the Corresponding Secretary of our State Mission Board.

There will be a special coach attached to the early train Friday from Jackson, over the Gulf & Ship Island, for the accommodation of all our people who wish to attend. The train will arrive at Gulfport at 12:50, and a good dinner of fish and oysters will be served at small cost by our ladies at the Pavilion, on the pier. The hotels will give reduced rates for lodging and breakfast. The tickets will be good to return on either train Saturday. Tickets will be placed in the hands of responsible parties, and due notice will be given.

Round trip from Jackson and north of Saratoga, \$2.50; south of Saratoga to Hattiesburg, \$2.00; Hattiesburg and south to Brooklyn, \$1.75; Brooklyn and south to Wiggins, \$1.50; Wiggins and south, \$1.00.

If not providentially hindered, I will be with the party from Jackson all the way. We sincerely hope that our people will use the opportunity to come and see us. We will do all in our power to make the trip a source of pleasure, and it will afford them opportunity to visit this beautiful coast at small cost. By writing direct to me at Hattiesburg, tickets can be had at once. The special coach will contain only such as have these special tickets. It will not be crowded.

For further information, write to me at Hattiesburg.

Respectfully,

L. E. HALL.

THE FARMER'S PROFIT.

An Experienced Ginner Writes Regarding the Round and Square Bale.

At the request of one of our subscribers we publish the following letter from a well known cotton ginner which will be read with interest by cotton producers as well as cotton buyers:

CEDAR VIEW, MISS., SEPT. 13.

Mr. J. M. Brinkley, Memphis.

DEAR SIR—I wish to make a statement showing the difference in the worth of the round and square bale of cotton, selecting 500 pounds as the weight. We put fourteen pounds of bagging and ties more on the square bale than on the round.

At 10 1-2 cents per pound the price at which this bagging and ties will sell makes \$1.47, which the round bale never sees; add to this \$1.00 for royalty and \$1.95 for ginning and wrapping, and the total \$4.42 represents the amount of money the round bale man is out. To offset this he is given a premium of \$2.50 together with 77 cents for his covering, or a total of \$3.27, showing a deficit in the deal of \$1.15. The square bale man sells his 21 pounds of bagging and ties at 10 1-2 cents per pound or \$2.20. As my charge for ginning and wrapping is \$2.60 the cost to him is only 40 cents, whereas the round bale man's expense is \$1.15, showing a difference of 75 cents in favor of the square bale. This says nothing about the 10 or 15 pounds loss by compression of the green cotton. I operated one of these round presses last season and know whereof speak.

J. W. FLINN.

Meridian Matters.

I do not see that Dr. Hackett, or any other correspondent has reported passing events from this region. A few items may be of interest. But I will be brief.

The protracted meeting at Emmanuel church, conducted almost wholly by the pastor, was attended with excellent results. There were four baptisms and several received by letter.

Missionary day was observed by the Sunbeams of 41st Ave. Baptist Sunday-school last Lord's day in September. Miss Angie Lloyd was assisted by Mrs. G. A. Matthews. It was a success, and resulted in raising \$12.37.

Elder C. W. Morris held an interesting series of meetings at 7th Ave. church last week. Running of the cotton mill late hours, and religious services of the holiness order, proved a hindrance; but good was done.

Pastor Cook is in the midst of a prospectively good meet on South Side, assisted by Elder R. S. Gavin. There has been great improvements in our denominational interests in that portion of the city.

All of our Sunday-schools are in a flourishing condition. Seventh Avenue has enrolled over a hundred and is increasing. South Side is well attended and growing. Fifth Ave. is holding its ground, and the Highlands keeps up under adverse circumstances.

Supt. C. F. Woods of the 1st church, is devoted to his work and has the largest school of our denomination in the city. He is a very busy man all the week, yet never neglects his duties on Sunday. Supt. E. C. Roberts, of 41st Ave., is noted for his promptness and efficiency—the school has enrolled nearly 200 since January.

Dr. Hackett still continues his pastoral work at Forest, Enterprise, Shubuta, etc., and Bishop Farish is always on the "go" or "come," visiting his fields of labor. The time for "going to and fro" is upon us all, just now; for the Associations are gathering all over the land. Some of us laymen want to attend several of them, if practicable.

L. A. DUNCAN.

Training School For Young Ladies.

A few more young ladies may come and receive the unusual and extraordinary advantages we are giving in our Training School at Columbus, Miss.

We have the finest large residence in the city, with splendid arrangements for boarding and teaching conveniences and comfort. Water works with hot and cold water supply for bathing.

The curriculum is flexible though full and varied, so a student may study to any extent any special line of education. Extra time and pains given each pupil. The only school in the State of this kind—and there is an urgent need of such a school. We give attention to cultivation of social manners, personal carriage in society, and the development of physical laws in reference to health and form.

The heart is doubly important in our esteem and work. This is a high school or college

in which students receive special training on any special texts or in special departments of literary, music, art, elocution, business course, rules of etiquette, etc. Charges fair.

Write for information.

L. M. STONE.

Columbus, Miss.

Motive: Money, Not Philanthropy.

In the absurd publications with which compress owners fill certain Southern papers they fail to inform the public that their motive is not philanthropy but dollars. Long accustomed to make big profits out of the necessity of reducing the old bale's size by a second compression, they have come to believe that cotton is grown in order that it may be compressed. The farmer, however, does not labor early and late merely to provide a fat living for a privileged class. He sells his cotton to the man who will give him the most money, and he has it baled in the way that it will cost him the least. If he is within reach of a Roundlap bale plant, he hauls his cotton there because he knows that by having it put in Roundlap bales the burlap covering will cost him about 50 cents per bale less than bagging and ties, and that his cotton, not needing to be recompressed, will sell for a premium more than sufficient to pay the baling charge. He knows, too, that if the time should ever come when it will not pay him to have his cotton put up in Roundlap bales he can have it baled in some other way that will pay him.

To the Rescue.

The room was on fire, and at the window stood a fair and lovely creature. Frantic with horror, he pushed through the people and called upon the firemen to save her.

"Stand back!" roared a policeman, forcing him back into the crowd again.

"Stand back!" shouted the man; and see a lovely creature perish before my eyes?"

To his disgust the crowd gazed on in apathy. "Wretches!" he shrieked, pointing to the poor lady at the window, "are you blind?"

And with a mad rush he had dashed up the stairs, had seized the lady round the waist, and had borne her to the outer air in a few seconds.

His agitation and the heat had caused him to nearly faint, but he had just enough strength to place her in the arms of a policeman amid the shouts of the crowd.

But, good gracious! What was that? Did his ears deceive him? Instead of a great cheer for him, a tremendous roar of laughter greeted the heroic act!

He glanced at the lady he had rescued from a fiery fate, and the reason of their mirth was at once apparent, and amid the laughter of the unsympathetic crowd he fled.

He had rescued the milliner's dummy.—*London Answers.*

The Messages of the Two Baptist Presidents.

The addresses respectively delivered within the last few days by the Presidents of the Baptist Union of Wales and of the Baptist Union of Great Britain and Ireland, the one at Bangor and the other at Leicester, are both timely and interesting. They deserve more than a passing thought even amidst the moils and toils of a General Election.

Rev. W. Morris is singularly outspoken to his Welsh fellow countrymen in regard to the Wales that was and is. "The Welsh have been a religious people," but to-day, he declares, "we live in a new Wales." He formulates a serious indictment against the young people of Welsh Nonconformist families when he says they are so largely renegades from the faith and freedom of their fathers. And, furthermore, he in substance says that the pursuit of pleasure is taking the best life out of the churches. Prayer-meetings and Bible-classes are "choked out of existence" by amusements, while lust for gold and Imperialism are playing havoc with the old simplicity of life and the traditional spiritual power.

Mr. Cuff is equally emphatic in describing and denouncing the condition and tendency of Christian England. "The people are forgetting God. The nation is becoming selfish, proud and godless. Our Sabbaths are turned into days of pleasure and sport. The ministry is sneered at, and the places of worship are forsaken. The gambling devil is everywhere, the drink devil riots in our street, our young men are ruined before they are thirty," and so on.

The statements of the two Presidents are no less remarkable because of their mutual likeness and coincidence of delivery. They form an awful impeachment, and, in view of the promises of God and the availability of the Holy Spirit to faithful witnesses, they throw a serious reflection upon the churches. Materialism, self-content and selfishness are admittedly prevailing elements in the religious world, and they as naturally forecast and produce spiritual apathy as the sun-set foretells and causes night. The modern national doctrine of "Imperialism" is stamped with the devil's own impress, and is rapidly telling its tale upon our nation's character. But, meanwhile, is the vain idea in any measure cherished in our midst that the panacea for our ills lies in the omnipotence of a Century Fund? If so, we may yet have to learn a little more about the secret of those bygone revivals that started out of the untold depths of poverty and made the humblest of lives and homes, as well as the most barn-like of conventicles, to resound with heavenly hallelujahs, the beginnings of eternal peans of praise.

Our Friend, and Brother and our Lord,
What may thy service be?

Not name, nor form nor ritual word,

But simply following Thee.

Thy litanies' sweet offices

Of love and gratitude,

Thy sacramental liturgies,

The joy of doing good.

Progress of Baptists in Mississippi and its Causes.

BY REV. SILAS COOPER.

[Delivered before the Mississippi Baptist Historical Society.]

2. The pioneer preachers of the century were a power in God's hands to bring about large results. Few of these, if any, had a college education, none, perhaps, had a theological seminary training. Not that these advantages should be appreciated but that upon which they had to depend should be the more appreciated. They were, limited in their training, having no large well stocked libraries from which to draw material, but on their knees studied the Bibles depending on the guidance and power of the Holy Spirit. Thus they dug deep into biblical lore and fed God's people and mightily moved the multitudes. They preached the great cardinal doctrines of man's depravity, God's sovereign grace, repentance, justification by faith and kindred doctrines. This was not a mission to please in an artificial ingenuity, humilitated construction or rhetorical finish, but to deliver God's message with an earnestness born of conviction. They honored God and God honored them. It was their consecration that they were inclined to self-seeking. "There were giants in those days," bold yet humble, among whom were Curtis and others. A little later there was Holway, Bufkin, Grandberry, Robertson, Thigpen, Woodall and others in the southern part of the State; while, perhaps, a little later there were Stovall, Booth, Balis, Smiths, Lowrey and others in the northern part of the State. These wrought mightily, lived nobly, fell asleep, and went home in glory.

3. The godly laymen with noble women who gladly received the word were largely instrumental and did their part in the great work.

These men and women realized that all the power came from God. When congregations began to decrease, interest waxed cold and Zion began to languish, they thought not of changing pastors to a man who could "draw," but went to the mountain whence our strength cometh, were revived and moved forward. When was a lad I heard an elderly gentleman tell the little history of old Mound Bluff church in Madison county. They were without a pastor but they held their regular meetings. After while the time for their annual protracted meeting rolled around. With no preacher, what should they do? They were unwilling to go without the meeting; so they met from day to day in prayer-meetings. They sang, they prayed, they read God's word, they comforted one another and warned sinners. At the conclusion of these meetings some of the odd people had professed conversion. They sent some forty miles to get old Bro. David Grandberry to come and baptize the converts. What spiritual feasts they often enjoyed in those days. The hymns they sang were deeply spiritual, being born of God's word and Christian experience. The congregations worshipped God in song, singing with the Spirit and the understanding.

I have heard my mother tell of a good woman who used to ride twelve miles on horseback to church, carrying an infant in her arms and a little child behind her. What a power for good a few earnest, godly members can be who prefer rather to be right than to be popular, and who desire the prosperity of Zion above their own. Would that there were less restlessness in our pastors on the part of both pastors and people. Would that when trials and difficulties arise, instead of trying to shirk them we would seek divine guidance and power to overcome them. These noble brethren also wrought well with their pioneer preachers, standing by them in love, sympathy and prayers, testifying in their lives to the doctrines preached. Time would fail me to give the names of the Hutchinses, Risers, Powel, St. Clairs, Biggs and on back to the noble and during Aunt Chloe Holt.

4. Another great instrumentality under God in producing large results is our Mississippi College. It has been a potential factor in the work of Baptists. They were the first to appreciate the need of such an institution of learning and to take steps to have it. The agitation of the subject began in the thirties.

At the Baptist State Convention which met at Palestine church in eighteen hundred and thirty seven, (1837) a committee or board was appointed to take such steps as they deemed wise for building up a college.

They bought a tract of land of Grandfather, Jesse Gallman, near the site of Palestine church, Hinds county, for the purpose. For some cause this effort to build failed. They (the convention) never gave entirely up, and finally, in the good providence of God, they came into possession of the property they now own. From this as a center there went forth far and wide, even beyond the borders of our State, an influence developing an interest in education and religion.

From Mississippi College have gone forth into every calling and avocation of life young men carrying the impress for good received there. It has had a somewhat checkered career. At one time a mortgage was held against it threatening to wrest it from our hands. Effort after effort was made to raise the money with which to cancel it, only to be met each time with failure. Then that noble, unselfish Baptist, M. T. Martin, voluntarily gave up his position in the College and went into the work without salary and raised the amount and the debt was canceled. But why speak of what is so well known?

I believe if every Baptist should resolve himself into a committee of one to increase the number of students each year, the College would be full. For the best endowment a college can have is an able, consecrated faculty and a complement of students. The first we have, the second we can have. I believe that the man or woman who turns the footsteps of a noble, aspiring young man to Mississippi College does a good work for the young man, for the State, for society, for God and eternity. Who knows but that he may come forth, not a goose but an eagle, a Chastain, an Eager, a Watkins, a Longino, a Lowrey, a Whitfield? or that he may even eclipse any of these in the arena of life, who have already drunk deep at her fountains of learning?

5. Co-operation has added much to the accomplishment of results. Co-operation does not do away one whit of our freedom. "For so is the will of God, that by well doing ye may put to silence the ignorance of foolish men: As free, and not using your liberty for a cloak of maliciousness, but as the servants of God." I believe these earlier Baptists co-operated more heartily along some lines than we do. They would often go miles to attend a few day's meeting at a distant church. They would not go to look on criticism, but to work. They accomplished good and enjoyed it.

We would have no Mississippi College had it not been for co-operation, no part in mission work and not a church worthy of the name without it. As long as no principle of truth is violated we should continue to co-operate whether we have, or do not have, our ways and preferences. Does it not betray a weakness, an egotism, to cease activity in the Lord's work because "My idiosyncrasy, my ways are not carried out?" We may criticize for good, and still help as if it was our own way.

In conclusion, permit me to insist that as long as we take God's word as our light—the absolute guide of our faith and conduct, and look "to the mountain whence our strength cometh," depending on the guidance and power of the Holy Spirit; and earnestly and heartily co-operate in every good word and work, the more will the wheels of Zion roll on to certain and triumphant success.

Finally, brethren, whenever we may do wrong may we have grace enough to confess it when we become conscious of it and the sense of justice to make restitution as far as lieth in our power.

And may every pulsation of our being throb in sympathetic union with every interests of Christ's Kingdom upon earth, and the "little cloud" that first appeared "like a man's hand," roll on and on, increasing in volume and power until the whole earth shall be filled with the glory of the Lord.

Annual Calls.

It is now time for churches that call pastors for a year at a time to begin their work of stirring up things. The grumblers and kickers in these churches are anxiously waiting to show their opposition to the present pastor. Already the pastor's faults, real or imaginary, are being discussed in private circles.

Let this be considered: No pastor is perfect. Your present pastor, and all you ever will have, will have faults. Are all persons who have faults to be set aside? If so, will not church members, as well as pastors, be turned down? Is not your present pastor a good man? Does he not bear a good Christian name? Is he not a good average preacher? Is he not a fairly good pastor? Does he not manifest a deep interest in your church and the cause of Christ?

Think of this. Stop talking so much of your pastor's faults, and take the time you spend in this in talking of his virtues. Work with him, encourage him, and pray for him. Try this for a year or two, and see if things will not go so well that you will not want an annual call.—Oxford (N. C.) Recorder.

The Professional Minister.

Professionalism partakes of the head, not of the heart; and soon lapses into cold, strict formalism. Unlike a calling, it depends largely upon one's inclination and one's choice. The position of a minister is pre-eminently a calling from God, void of form, and free from ceremonial taint. But it comes to pass, that, through the monotony of things, some ministers seem to regard their positions as professions. They preach so long that they become adepts in their line and deal with the souls of men as a broker deals with cotton—at so much per bale. Long experience has robbed him of all emotion and he finds himself looking with stoic indifference upon sinful men going to ruin.

To him the meat has disappeared; the shell alone remains. He prescribes to the sin-sick soul with as much composure as a physician would give medicine to one sick with chills and fever. To the professional preacher, sin has lost its dreadfulness and becomes only a condition. He has left his first love; no longer is he warm, earnest and zealous. He has quit hugging the Cross, like a young convert saved from Hell. Seldom do any of his hearers see tears in his eyes as he preaches; and as seldom does he see any of his hearers weep.

Time was when he held up Jesus in his preaching, himself drinking in his own impassioned words, as if a voice within were preaching the Evangel to him alone. He was fed by feeding others. But that is all gone now; his preaching being moulded into a "series." Is not this his profession? He wanders why his congregations grow so slim.

The old Book is to him no longer the "Sword of the Spirit," but in his professional way he uses it as a surgeon does his knife in operating on a patient.

He used to drink eternal life from the Bible spring; now he uses the Bible merely to procure texts for next Sunday.

Do not some of his flock remember when he wept over sinners, as the Man of Galilee was wont to do? But that was in the Past. Things have changed since then. He is a professional now.

W. A. HAMLETT.

Grenada, Miss.

Some Strictures.

Bro. Editor, I don't want to be a pessimist, neither do I want to be too optimistic; but in these days of hurry and hustle, some of us "lesser lights" confess that we scarcely know where to get and what to say after we get there.

In the Query Column of THE BAPTIST of Sept. 20, Bro. J. W. Shely asks: "Was Paul unconditionally chosen to eternal life?"

Bro. Fawcett answered the question by saying: "No. He was chosen like all other men." Now if Paul was chosen on conditions "like all other men," will Bro. Fawcett kindly tell us what those conditions are? I am free to confess that I am Calvinistic in belief, and if God has elected me on certain conditions, I want to know the conditions that I may make my "calling and election sure."

Did I believe that God chooses sinners to eternal life on certain condition. Never more, and I would sing,

"Jesus sought me when a stranger
Wandering from the fold of God."

Answering the question, "What is meant by Rom. 8:27-30," Bro. F. says, "The chief difficulty is found in the words 'foreknow and predestinate.'" There would be no "difficulty" whatever in these words if they were not cut of harmony with our views. The words "fore know and predestinate" are not at all palatable to a man who has a slight attack of Arminianism. Our Pseudo-Baptist brethren claim that the baptismal question is exceedingly difficult, because the "going down into and coming up out of" are not in harmony with their views. They have tried in every conceivable manner to dry up the rippling sparkling fountains of the Jordan, but its waters continue to flow just the same, and the more they try, the more they can't. The doctrine of election, predestination and the absolute sovereignty of God constitute the great headlight to our christianity, and this with man's moral accountability is harmonized only in the Divine mind.

As Baptists, let us plant our guns along side of these doctrines, standing with an open Bible in our hands, upon the threshold of the rapidly coming 20th century, let us resolve, by the help of God, that we will give the world a pure gospel.

These lines are written in love, and not to provoke controversy. I am not a D. D., and am liable, of course, to make mistakes. By the way, this reminds me of a speech recently made before an association by one of our young brethren in the ministry who prefaced his oration on Mississippi College in substance as follows: "I have recently spent five years in the classic walls of Mississippi College, and some people say that the time is coming when men without an education will be relegated to the rear, but that time is already here." And then that tired feeling came over me and I whispered to the brother next to me and said, "the brother from Turkey Creek has arrived." There had been several fine speeches made on the college report by older brethren, but this young brother held himself in reserve that he might endorse all these speeches at once and thus expedite business. It would be so becoming in our young brethren who have so "recently spent five years within the classic walls of a college" to leave the matter of ministerial education in the hands of older and more experienced brethren. Such unwise expressions cause every sensible man to feel faintly and wants two automatic fans to keep him alive. And those of us who are "uneducated" feel that the man who makes such assertions will do all in his power to "relegata us to the rear."

It is not unfrequent that in the face of such expressions, those of us who are to take a back seat in the Lord's house, are called upon to make a contribution to ministerial education. I feel proud of our rising ministry. Many of them, thank God, are making a high mark in the world for Christ and humanity, but by some of them, I occasionally feel as did the old colored woman by her

young mistress, when she (auntie) was ironing Miss Maybell's dress which had ever so many ruffles and things attached to it. She said: "I sho do love Miss Mable, but I would love her a heap more if she didn't put on so much behavensness."

I have written this in the interest of ministerial education and trust that good may be done, and that no young brother will take offense at what I say.

J. A. SCARBOROUGH.

Bogue Chitto, Miss.

B. Y. P. U. Convention.

Scarcely a month now, and we will be turning our faces Clintonward to the B. Y. P. U. Convention. The meeting will be interesting in itself, but doubly so at Clinton, teeming as it is, with young people, the sons and daughters of our representative Mississippi homes. Of course, we are all anxious that this meeting shall, if possible, make a step in advance of the meeting held at Canton last November. This may be hard to realize, for interest reached high-water mark in that meeting. Yet we must make progress. A strong desire for a meeting that will do us all good leads me to make a suggestion or two.

1. Let everybody attend who possibly can, especially those who are not fully enlisted. The time and money spent in attending these meetings are well invested. A few years ago I might have questioned this, but one of Dr. J. B. Gambrell's characteristic speeches settled the question with me.

2. Remember that what we get out of the meeting will depend largely on what we put into it. Let us not only put our hearts into it, but our minds, as well. All of us cannot get on the program, but we can all make a study of it, and thus better prepare ourselves to get the greatest possible good out of the discussions. This will stimulate our own interest, and thereby enable the speakers to make better speeches. Speakers often fail for lack of responsiveness on the part of their hearers. It would seem superfluous to suggest that those on the program take time for thorough preparation, but we are all so busy we may need to have our "pure minds stirred up by way of remembrance." A hint to the wise is sufficient.

W. F. YARBOROUGH.

Reeves' Monument.

I understand there is a movement on foot among the churches of the Mississippi Association, looking to the erection of a monument in memory of Rev. Zachariah Reeves, who for thirty-eight years was one of the pioneer preachers, from Pearl River to the Mississippi. He died in 1871, and was buried somewhere near Liberty, in Amite county.

I have been informed that churches in the Bogue Chitto Association want to take part in the erection of the monument, and I have been requested to ask for information through the columns of THE BAPTIST regarding same. Will some one interested, please have the kindness to give any information that they may have, as to where the grave is, and the plans by which they propose to erect the monument, etc.

Fraternally,

C. S. CURTIS.

Gallman, Miss.

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rate of one cent per line, which must
accompany the notice.A limited number of religious advertisements will
be inserted.All communications on business and remittances
should be made to THE BAPTIST, Jackson, Miss.Manuscript to be printed must be written on
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money order or registered letter, to not send check
on local bank.In requesting change of postage, do not fail
to name office from which the change is to be made.

Way Notes

The Hobolochitto Association met on the 10th inst. with the White Oak church, 12 miles west of Poplarville. N. Breland was elected moderator and W. L. Williams, clerk. The introductory sermon was preached by Bro. Clark. He made many new acquaintances, who became subscribers to THE BAPTIST. Our church in the territory of this Association has been small, but we are delighted to be able to state that it is growing; and we hope soon to be well represented in this section of the country, which possesses grand possibilities for enlarged usefulness.

White Sand church is located in a prosperous community in that beautiful pine timber unsurpassed by anything in the world. Inspired by the motto of the Association to this place, the brethren had put in a brand new ceiling and some repairs.

Leaving this Association made a flight to the northern part of the State where we found the Yallobusha Association in session at Combs church 6 miles west of Millatoba. The officers were elected—L. A. Dame, Moderator; J. W. Brown, Clerk; H. A. Dame, Treasurer. This was a very interesting, and the measures adopted will be good in the coming years.

Here we met the invincible A. A. Lomax, now about 70 years of age. He has never yet crossed the dead line, and as for that, never will, but is in the vigor of youth, and, to the ever increasing demands upon the ministry and the churches of Jesus Christ. There were many other strong ministers in attendance. We were entertained in the home of Bro. Gus Lavender, an excellent wife. On our return we had the honor and great pleasure of entertaining in the home of our Bro. and Sister Dame. After tea, we

THE BAPTIST.

October 18,

Report of H. L. Finley from January 1st to Sept. 30th, 1900.

No. days in service.....	270
" Miles traveled.....	2,760
" Bibles distributed.....	108
" Testaments distributed.....	139
" Books distributed.....	332
" Pages tracts distributed.....	21,538
" Sermons delivered.....	140
" S. S. and other addresses.....	212
" Prayer services.....	245
" Families visited.....	551
" Sunday-schools organized.....	3
" Baptized.....	4
" Baptized by others.....	58
Amount of sales and donations.....	\$248.10
*And these in meetings where I labored.	

Our Successors.

Whether we feel it or not, it is a fact, some of us are getting old. Our work is a most done. What about our successors? They ought to do more and better work, for they have the experience of others to guide them, and greater facilities. It is our plain duty to put them forward in preparation for taking our places.

There is a saying, when some useful person is taken away, that "their place cannot be filled." That is a mistake, places are always filled, whether as well, or by two or more, it matters not, they are filled. But some of us older ones are to blame for not training and developing the young to take our places. We can be held in honor without being kept in office for what we have done.

When a pastor becomes too feeble to visit his flock, he should be retired on a pension. A deacon should be recognized as supernumerary, when unable to perform active duties, and Sunday-school superintendents should be satisfied to accept an honorable second place. Only in this way can we keep the churches fully alive to every good word and work.

Many, if not most of our churches, fail to regard the aggressiveness of the gospel—they "go," by word, messenger, or money. They practically ignore the "do," being satisfied with hearing and sometimes a feeble "amen." Old men for advice is well; but the apostle says: "I write unto you young men, because ye are strong." Hence it is the young men who are to do the work. Our duty is to instruct and train them.

A supply of the pulpit is in no sense a pastor. He may be a bishop, but not a shepherd. The shepherd knows his sheep by name and they follow him. As a leader he goes forth, does not simply direct, therefore, is not a director. It is the lost sheep that has to be looked after, lest it stray into some other fold or has been torn by the wolves.

It may be that the office of elder has been absorbed, for in apostolic days "elders were appointed in every church." Acts 14:23. If so they should surely be restored in these "latter days"—the churches need them sadly. "Think on these things." Phil. 4:8.

L. A. DUNCAN.

H. L. FINLEY.

Sunday School.

LESSON FOR OCTOBER 21, 1900.

BY W. F. YARBOROUGH.

The Lost Shepherd and the Lost Coin.—
Luke 15:1-10.

Golden Text.—There is joy in the presence of the angels of God over one sinner that repenteth.—Luke 15:10.

The scripture of this lesson contains no note of time, though the logical connection between this and the last lesson is very close. The three parables of Luke 15, are precious pearls in the collection of our Lord's parables. They are bound together by the beautiful chain of joy—joy over the restoration of the lost. Our lesson contains the first two which are alike in setting forth a defense of our Lord for receiving publicans and sinners and eating with them.

EXPLANATORY.

Christ criticised.—The present tense used in the opening verses, indicate that it was a customary thing for publicans and sinners to come to Jesus, while the tense of, "he spoke" (aorist) v. 3, implies that on one such occasion when these classes were coming to him and he was associating with them, he spoke these parables to his critics.

The Pharisees (Separatists) claimed to be ceremoniously defiled if they ate with or associated with publicans or sinners who did not observe the ceremonial law. They said Jesus could not be a good Jew if he thus defiled himself. But he looked upon the heart rather than upon the outward appearance. He associated with the outcasts not because he overlooked their sinfulness, but because he longed to see them saved, and realized that his love and sympathy would arouse them. His interest in these lost souls is strikingly set forth in the parables of "The Lost Sheep," and "The Lost Coin." They are so similar that we consider them together.

The lost and the "unlost."—Jesus is plainly drawing a contrast between his critics and these poor sinners, whom he so graciously receives. To make the ninety and nine sheep and the nine pieces of silver refer to the angels seem to destroy the connection between the opening verses of the chapter and the parables which follow. Of course, we are to regard him as speaking from the Pharisee's standpoint. From their view-point they are "righteous and need no repentance." Of course, there is considerable irony in such language, just as when he said, "They that are whole need not a physician." Luke 5:31. He does not mean to teach that the Pharisees and Scribes are righteous in the sense of being justified, but he does recognize a difference between a relatively clean life and a profligate one. A moral life is no hindrance to a man's trusting Christ for salvation if he has a correct idea of sin and salvation. This the Pharisees did not have, and so were beyond his reach.

These parables regard the lost from the standpoint of the loser rather than that of the lost. God owns all created beings, by

THE BAPTIST.

virtue of the fact that he created them. From that standpoint he never loses control of men, but he does count as lost to him men who do not gladly and voluntarily yield their hearts to him.

Searching for the lost.—The language seems to suggest that God has a special interest in the lost. The contrast in number between the lost and the "unlost," however, is not intended to show any difference in value between that which is considered safe and that which is lost. No neglect of the ninety and nine sheep, or the nine pieces of silver, is indicated. There is nothing to show that the ninety and nine were not cared for by good shepherds when left in the wilderness. In human experience the value of a lost treasure is always enhanced in our minds. Whether there be any such feeling in the divine mind or not, he does regard the individual soul of such great value, that it is worth any sacrifice or any effort to save. It was this value of the soul that brought Jesus into the world to seek and to save the lost. He will search diligently, leaving nothing undone to find and save his lost treasure.

Joy over the found.—In the case of finding the lost sheep, the man puts it on his shoulder, tenderly himself. It is a precious thought that the good shepherd cares so tenderly for the poor, weak, fainting sheep when it is found in a famished state. He does not drive the weary wanderer but bears it over the rough, rugged road.

The main thought is the great joy that comes with the recovery of the lost. Heaven is jubilant over the recovery of a lost soul. Those rejoicing in heaven are named in verse 10. The phrase, "in the presence of the angels," means from their point of view. The Pharisees would exclude the publicans and sinners, but the angels would rejoice at their recovery. The time of this rejoicing is when the last sinner is found. The interpretation is too literal, that would restrict the "joy in heaven" to the time the soul is received into heaven. The joy-bells of heaven are set to ringing whenever the repentant sinner is found by his Lord. This takes place as soon as the sinner sees Jesus as his Lord and Savior. There is no joy equal to that of saving the lost. It means joy to all connected with it—joy to the soul winner, joy to the soul saved, joy to the angels and joy to the Savior. There is no welcome so royal as that given to the returning wanderer.

PRACTICAL POINTS.

1. There is nothing that a sinning, suffering world needs so much as sympathy. Christ gave it, and asks us to give it.
2. When we take our Lord's teaching on the value of the individual soul we need not wonder that he made such a sacrifice to save mankind.
3. It is a blessed thought that the lost may be found. The lost sinner, though would never get back but for the love of the good shepherd in seeking and saving. He is beforehand with our souls.

New Century Movement.

While our New Century Movement is interesting our brethren north and south, east

and west, in Europe and elsewhere, there may be those who, for different reasons, do not participate. Brother Joe Rogers used to say that in our churches there are two parties, "we-all" and "you all." The "we-alls" do the work, the "you-alls" do the objecting and hindering if they do anything at all.

This article will hardly reach the "you-alls," so I with much respect and forbearance and Christian sympathy ask those who think that Gal. 4:10 is violated by the observing of days, months, times and years, to examine with me the context. Read verses 8, 9, 10 and 11. "How is it then, when ye know not God, ye did service unto them which by nature are no gods. But now, after that ye have known God, or rather are known of God, how turn ye to the weak and beggarly elements, whereunto ye desire again to be in bondage? Ye observe days, and months, and times, and years: I am afraid of you lest I have bestowed upon you labor in vain."

These Galatians had turned again to observe days, and times, and years, in honor of the heathen deities. This being their purpose, the apostle's rebuke was deserving. But who could think the reproof applicable to the great Baptist brotherhood who observe this, the closing year of the 19th century? In 6th chapter, 10th verse, Paul teaches: "As we have therefore opportunity, let us do good unto all." Does not this, a noble year, offer a fitting opportunity to do good to all men by reviewing his past and exhorting one another to greater diligence?

If we are not to observe days, or weeks, or months, or times, why set the first day of any week, of any month, of any time, of any year, to meet the brethren, to preach to them the unsearchable riches of Christ?

I am afraid that if you leave off appointing days, months, etc., that you will forsake the assembling of yours lives together, as the manner of some is.

Let us understand this by interpreting another Scripture of this class. In the 1 Cor., 8th and 10th chapters, Paul discusses the sacrifices offered to idols, the eating of meat. It is lawful to partake provided there is no purpose to honor the idol.

Brethren, let this year be utilized to publish abroad what the Lord hath wrought through his people. There is much stress put upon set days and times, birthdays, holidays, days of great events, and these afford opportunities for persuading men "to turn a new leaf" and return to the duties of life reconciled to God and zealous in good works.

"Let every man be fully persuaded in his own mind. He that regardeth the day, regardeth it unto the Lord; and he that regardeth not the day, to the Lord he doth not regard it." Rom. 14:5, 6.

L. R. BURRESS.

Louisville.

As per your request we have six Mississippi boys in the Seminary. Bro. E. T. Smith is here besides those mentioned.

The Seminary opened with more in attendance than last year.

The faculty are rejoicing at the large percentage of college men who have entered this year. Less than a dozen who have not had college training.

Please send my paper to N. Y. Hall (Louisville).

W. A. HEWITT.

The Home.

Be What Thou Seemest.

Be what thou seemest; live the life of the world to earth the torch of the world; be what thou prayest to be made. Let the great Master's steps be followed each hour with what thou art. Buy up the moments as they pass. The life above, when this is paid, is the ripe fruit of life below.

Adulteration of Flour.

There is nothing that more fully touches the welfare of the people of the country, as regards health and well-being, than the practice of adulteration. It is so generally obtained, and so many articles of food, that the adulteration of flour is thus described by the *New York Commercial*:

"The clay with which it is said to be adulterated is found in North Carolina. It is obtained by judiciously using a sugar gradient, \$400 can be obtained for one car-load of flour. Of course it has no nutritious properties, and, therefore, in addition to endangering health, it affects the quality of bread. Another adulteration is a white rock, which is ground and mixed in. This is not so popular, because in long shipments it goes to the bottom. Then there is a product of glucose which is very popular with some of the millers. It contains sulphuric acid and there is in it so little nutriment that fifty pounds would not be sustaining than one good bushel of wheat. A less injurious mixture is Indian meal; that is, Indian meal ground until it is as fine as the white flour. Government experts in Washington have failed to detect 15 per cent. of this adulteration in samples set before them. The *Louisville Courier Journal* carried a sensation to a sinister feature of this adulterating habit into which the millers have fallen. The domestic consumption of wheat is about 300,000,000 bushels a year. A 15 per cent. adulteration would place 45,000,000 bushels of adulterated wheat in the market, which is common, would triple the quantity."

As the Birmingham *Age-Herald* says, Congress meets in December, and it should take hold of adulteration in earnest. It should appoint what kind of inspectors have been appointed and what the character of their services have been. This matter touches the health and well-being of millions of people, especially in the South, where adulterated flour is almost wholly sold, and of it is exported, and competes with

little of it is sold in the North. As a rule flour is adulterated for Southern consumption.

How Real Diamonds Are Made Out of Sugar.

There are not many women who are not fond of diamonds, but how many, I wonder, actually realize the fact that their sugar basin contains the raw material of these beautiful gems. The poor sempstress, sitting down to her meagre tea, has on her table the wherewithal to manufacture those scintillating necklaces, those flashing earrings, those royal *rivieres* of which at times no doubt she hinks with envy. The sugar is carbon, and diamonds are carbon—carbon which has undergone in Nature's laboratory a simple process. It is carbon subjected to immense heat and tremendous pressure.

This was known long ago by the savants, and for many years experiments have been made to carry out the process by artificial means. It was found possible to transform diamonds into carbon, but the reverse process has always failed. M. Moissan very modestly announced one day that he fancied that his diamond-hunting experiments had been crowned with success; that he had found in the sugar basin what men dig for in the mud of South Africa and Brazil.

This is how Monsieur Moissan set to work to turn carbon of sugar into real diamonds. He filled a little charcoal crucible with broken bits of iron and carbon of sugar. The crucible would be filled about half-way up to the top. It was then placed in the hollow cavity prepared for its reception in the lower half of an electric stove. The upper half was then adjusted; the electrodes, connected with a powerful generator, were pushed into the grooves tunneled out in the lower stone, and the current was turned on. A roaring sound was heard, white flames burst out on either side of the electric stove, and a cloud of white vapor hung like a fog overhead.

Two or three minutes later the upper stone was removed by means of a gigantic pair of tongs, and the interior of the electric stove revealed. One may judge of the heat that had been developed there by the dazzling white light which burst forth and sent one staggering back with averted eyes. The charcoal crucible was red-hot, and that was all that one could see. One knew, however, that it contained the hottest broth of molten metal that was ever brewed. It was seized with tongs of a peculiar make, the

Royal

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Absolutely Pure

Makes light, flaky, delicious hot biscuits, rolls, muffins and crusts. Makes hot bread wholesome. These are qualities peculiar to it alone.

I have found the Royal Baking Powder superior to all others.—C. GORJ, late Chef, Delmonico's.

ROYAL BAKING POWDER CO., 100 WILLIAM ST., NEW YORK.

handle of which was wrapped round and round with wet cloths, and was at once plunged into a glass jar filled with cold water, which bubbled and boiled at the contact.

It was whilst the crucible was in the cold water that the pressure was being exerted on the carbon or powdered sugar. In this wise: As soon as the red-hot charcoal comes into contact with the cold water, and is thus suddenly transferred to a temperature lower by several thousand degrees than that in which it has been heated, the boiling metal which it contains begins to solidify.

At first only that which is nearest to the sides of the crucible and the upper surface hardens, forming a crust which contains within it a liquid mass of metal. As this outer crust cools down and conducts the cold to the molten metal within, this also tries to follow the law of Nature. It, too, wishes to cool down, to solidify and to expand. It can cool and it can solidify, but it cannot expand without a struggle. For it is encased

on every side with the thickening outer crust of solid metal. It wins in the end, of course, because Nature never knows defeat, and after such "scrooging" as even Mrs. Gamp might have been excused for objecting to, it finds elbow room, cracking the outer case in every direction.

To appreciate the struggle, it must be remembered that very moment this case becomes thicker as the liquid metal nearest to it cools and solidifies. No mechanical power yet devised could produce such pressure as that which is exerted on every particle of the last few drops of the liquid metal. These drops, like the rest of the metal, contain a proportion of the powdered sugar, which therefore comes in equally for its share of the pushing and crowding and struggle for room. At last each molecule has found its place. The metal is cold and solid throughout, and can now be removed from the crucible. This is done by breaking the charcoal with a hammer. A shapeless lump of fretted iron comes out. This lump of iron contains, in the form of pure real diamonds, the powdered sugar which was put into the crucible five or six minutes previously.—*Pearson's Magazine for March.*

Coffee As You Like It,

Clear, strong and delicious—made with the KIN-HEE QUICK COFFEE POT. It is different from any other—being simple and quick, making delicious coffee in ONE MINUTE, besides saving 25 per cent. of coffee. No worry about company, if you use the KIN-HEE—you can make coffee quicker than you can drink it. You haven't seen the KIN-HEE.

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Noted for good solid work. Our graduates stand at the head as teachers. Conservatory of Music not excelled in the South. 100 music pupils. Three times as many pupils this year as two years ago. Room will be made for 40 Industrial Pupils. These boarded themselves last year for about \$3.00 per month.

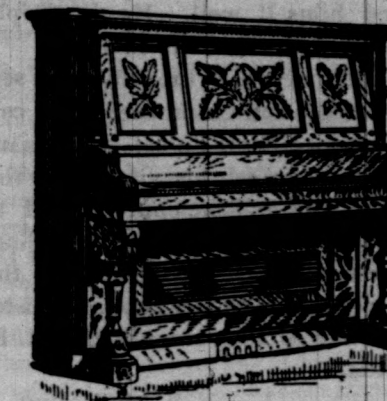
THE BURLINGTON ROUTE.

New through trains to Portland, Puget Sound, "The Burlington Northern Pacific Express, No. 41 from St. Louis, at 9:00 a. m. for Kansas City, St. Joseph, Northwestern Nebraska, Black Hills, Wyoming, Montana, Washington, Tacoma, Seattle, Puget Sound and Portland, Oregon, via Billings, Montana—the short line and time saver to the Upper Northwest. To the Puget Sound in 77 hours. Through coaches, chair-cars (seats free), standard sleepers and dining cars with through sleepers from Kansas City. This is the main traveled route from St. Louis to the Northwest.

Number 5, "Nebraska-Colorado Express," mid-day train from St. Louis for Nebraska, Colorado, Utah, Pacific Coast; one night to Denver. Also from St. Paul, Minneapolis and Beyond.

No. 15, at 8:45 p. m., St. Louis to Kansas City, Omaha, St. Joseph, Kansas, Nebraska, Colorado, Utah, Pacific Coast, via Denver, also the Northwest—Montana, Washington, Oregon, via Lincoln and Billings, please write: S. N. MERRILL, L. W. WAKLEY, Gen. So. Agt., 5 N. Pryor St., G. P. A. Atlanta, Ga. St. Louis, Mo. HOWL ELLIOTT, Gen. Mgr. St. Louis.

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We handle the Knabe, Kimball, Stieff, Haines, Blasius, Regent, Albright, United Makers, Hinze and Whitney Pianos; Kimball and Ann Arbor Ried Organs and Kimball Pipe Organs. We also carry a full line of small musical instruments and sheet music. If you are in the market for anything in our line, just drop us a postal card and we will send you catalogues with prices and terms. Mail orders will receive our prompt and special attention.

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We can be of great help to the boy who is willing to behave himself and work. Do you want a great mind and a great character? We cannot secure them for you, but we can help you secure them for yourself.

We cannot take young geese and develop them into eagles, but we can take young eagles and help them to strengthen their wings! We cannot take young devils and develop them into saints, but we can take true boys and help them to become strong men. For catalogue address

W. T. LOWREY, President,
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On the line or reached via the UNION PACIFIC, "The Overland Route." You will find fishing in Rocky Mountain streams, Hunting in Wyoming, Bathing in Great Salt Lake, Curative Waters in Guyer and Hailey Hot Springs, Idaho. Hot Springs and Soda Springs, Idaho. If contemplating a trip to Colorado, Wyoming, Utah, Idaho, California or Oregon, do not fail to ask your agent about the magnificent train service of the UNION PACIFIC. There are Palace Sleeping Cars, Buffet Smoking and Library Cars, Dining Cars with meals served a-la-carte, and ordinary Sleeping cars, a. c., every day in the year.

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Ministers and Church

GUNTOWN.

The following is a partial list of our meeting at F. H. O. S. H. S. Association, the last of September. Eighteen addresses, three by letter, of restoration, and more to the church and pastor had the assistance of Elder W. N. Teacher and community revived. All praise to God.

J. A. TAYLOR.

LITTLE RIVER ASSOCIATION.

The Little River Baptist Association convened with Caldwell church last Friday, Sept. 14, and remained in session until day night.

Rev. W. S. Lackey was Moderator, and Rev. C. D. Man Secretary.

The introductory sermon preached Friday night by Rev. G. A. H. of Rockdale.

Rev. G. M. Gaddy of the Texas made a talk on Missions Saturday night. Contributions were taken and reported generously.

Rev. G. B. Rogers of "O. W. I. Chapel car," was here. Weatherford, where he is now holding a meeting, and to a collection to defray expenses of repainting and repainting the chapel, which is now at Galveston.

Sunday morning, at the Baptist church, Rev. L. R. Scarborough preached the missionary sermon, which Rev. J. W. George had been selected to preach.

Sunday afternoon a Young People's rally was held, and Rev. Scarborough, Spradley and Stramp made talks.

Delegates were appointed to attend the State Convention at Antonio, and Rev. Jeff. D. was named as delegate from Association to the Southern Baptist Association, which convenes at New Orleans next May. The association then formally adjourned to meet with Rockdale church the day before the fourth Sunday, September, 1901.

HOSHA H. ROCKETT, Volney, Texas, Oct. 1, 1901.

PROVIDENCE.

Yesterday was a good day for Providence, Franklin Co. A meeting consisting of our pastor, Bro. J. H. Purser, J. C. Schaefer and D. O. Hill, after a rigid examination proceeded by prayer laying on of hands, to ordain Bro. R. E. Adams to the full work

the ministry. Bro. Adams acquitted himself well. He is deeply pious and a zealous Christian.

At the close of the ordination service, the church proceeded to call a pastor. Bro. Purser was unanimously called, his salary for the year paid and the church voted to raise his salary twenty-five dollars for next year. At the close of the service Bro. Purser baptized Sister Fannie Adams, sister of Bro. R. B. Adams.

W. J. YOUNG.

MACON.

Our meeting closed here Tuesday night, and while we did not have the large ingathering of souls we hoped, we feel the Lord has given us a great blessing. Several things conspired to hinder the meeting, an unusual amount of sickness in the community kept many of our people from attending. Some of the strongest spiritual factors in our church were kept away entirely, or only could attend a few services. The busy season was also upon us, yet the attendance was good both day and night, on Sunday night reaching beyond the capacity of our house.

A theatrical troupe which had three night's run at the Lyceum called off after the second night, when they had only four white people present, saying, as reported that, "this place has become too hot for us."

Bro. Wolfsohn's singing was grand and proved more attractive than the opera. He is a consecrated Christian and is an invaluable help to any pastor. His whole object is to use his voice to win souls for Christ. He does not sing for social or private entertainment, but in worship.

I commend him with all my heart.

There were a number of conversions. Four young ladies, perfect jewels, from among the best families of our town have already been received for baptism, and we are expecting more next Sunday, as some have expressed their intention to unite with us.

The pastor did the preaching. To God be all the glory.

W. C. GRACE.

INCREASED PASSENGER SERVICE

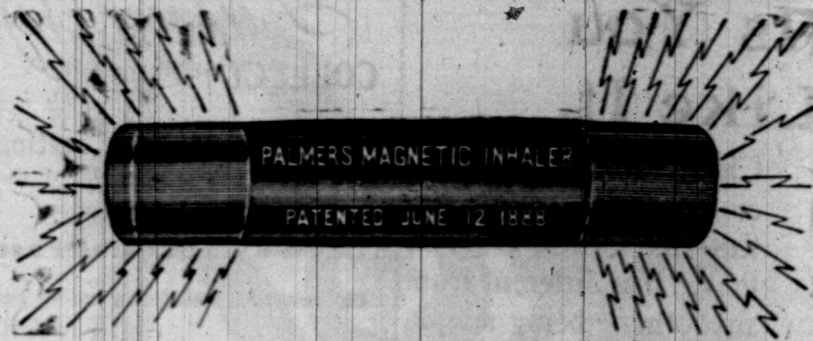
via

The Choctaw Route.

Effective October 7th, the Choctaw Route will operate three trains daily between Memphis and Hot Springs, Ark. Double daily service to Indian and Oklahoma Territory, with close connection for all points in Southwest Missouri, Kansas, Texas and the West.

THE LITTLE DOCTOR.

A WONDERFUL REMEDY.



PRICE 50 CENTS.

For the prompt relief and speedy cure of Cold, Catarrh, LaGrippe, Hay Fever, Asthma, Measles, Bronchitis, Sorethroat, Hoarseness, and all Head, Throat and Lung Diseases. A sure preventative of all Contagious Germ Diseases. Unequalled for Convenience, Durability, Neatness, Power and Immediate results. Always Ready. Vest pocket size. One minute's use will convince you that it is an absolute necessity for every one in every family.

REV. EDGAR E. FOLK, M. D., Editor Baptist and Reflector, Nashville, Tenn.: The Inhaler has saved me, I believe, from many a threatened cold, besides relieving catarrh, headache, etc.

T. B. BLALOCK, Thomastown, Miss.: I have been deaf in one year a number of years, the result of an abscess produced by measles. After using the Inhaler a short time, the deafness entirely disappeared. In addition to that it is the best remedy for colds that I have ever used.

Extraordinary Inducements Offered to Active Agents. Write for Terms. Who would not give 50 cents for speedy relief from severe Headache, Hoarseness, Asthma, Catarrh, etc? Hundreds will testify that the Inhaler has done this for them and it will do it for all. Six millions sold. Price 50 cents, post paid. Remit by money order or stamps. Address all orders to the

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Why Poison Yourself With Quinine?

It is bad for your digestion, as every sufferer from chills and fever knows.

JOHNSON'S CHILL & FEVER TONIC

Is a hundred times better, and does in a single day that which slow and uncertain quinine does not do in ten. It gently stimulates the Liver and Kidneys so that they do their duty, and it places the patient beyond the danger point in a day; quinine takes at least ten days. It cures obstinate cases of fever that quinine never cures.

It Costs 50c. If It Cures; Not One Cent If It Does Not.

NOTHING ELSE NEEDED IN FEVERS.

A. B. CIRARDEAU,

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NEW SERVICE FOR THE QUEEN & CRESCENT.

The new fast trains of the Queen & Crescent system between Meridian and Shreveport will be inaugurated on Oct. 28th.

These trains will carry in addition to elegant new day coaches and Pullman sleepers, an elegant new dining and parlor car between Vicksburg and Shreveport in which meals will be served a la carte at reasonable prices and in first class style. The new silver service for this car was exhibited in the window of a prominent jeweler of New Orleans, and much admired for its richness and beauty.

The parlor compartment will contain twelve comfortable wicker arm chairs for the occupancy of which a small charge in addition to regular transportation ticket will be charged, thus affording most comfortable accommodations for those going short distances.

Patrons of the dining car will only pay for what they order, be it much or little, and all meals will be cooked to order, thus giving the same service as though procured in a first-class city restaurant.

A porter will accompany the car and attend to the wants and comforts of passengers.

In addition to the fast train, a second train will be run, stopping at all stations. This train will carry a Pullman

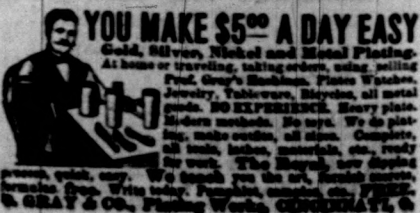
Buffet Parlor Car in addition to elegant day coaches.

These parlor cars are of the same style as those that are to be found on day trains on the great trunk lines of the East and North. This service is something of an innovation in Southern railroading and it is believed that it will meet a demand that has long existed.

The charge for seats in these cars is moderate and the Buffet service will be maintained at a high standard. At Shreveport the westbound fast train will connect with fast trains of the Missouri, Kansas & Texas and the Texas & Pacific railroads, affording through passengers the best possible facilities for reaching Texas and the whole West.

Eastbound the fast train will make direct connection at Meridian with the fast train of the Queen & Crescent route for Cincinnati, Atlanta, New York and the entire East and North. Passengers destined to Cincinnati or New York or intermediate places get all meals on dining cars.

It is officially announced that the new cars for the service will be ready in ample time and the service will be in operation commencing Oct. 28, 1900.



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Gold, Silver, Nickel and Steel Plating. At home or traveling, making orders, using special Gold, Silver, Nickel, Steel Plating. Jewelry, Silverware, Watches, all metal goods. NO EXPERIENCE. No capital. No risk. No time. No trouble. No expense. All you need is a good pen, ink, and a few cents. Write for full particulars. Send 10c for sample. Address: J. C. GRAY & CO., Plating Works, CHICAGO, ILL.

1900.

THE BAPTIST.

13

Deaths.

Mrs. L. J. S. Collins.

Mrs. Lamar J. Sestrunk Collins was born in Copiah county, Miss., July 14, 1858. Died August 26, 1900.

Married A. B. Collins, November 2, 1876. Converted at the age of fourteen years. United with Hopewell Baptist church in 1880. Leaves a husband, one son and eight daughters, with a host of friends to mourn their loss in her death. Hers was a life truly of service both to the church and her fellow creatures. May God comfort the bereaved.

W. S. ROGERS.

Mrs. Lizzie Bolls Etheredge.

Mrs. Lizzie Bolls Etheredge, born June 22, 1870; joined Pilgrims Rest Baptist church in 1896. Married J. T. Etheredge; May 18, 1892; died July 4, 1900. Leaves a husband and three children, mother and eight sisters, one brother, and friends, not a few, to weep over her departure. May the hearts of all be turned toward her "haven of rest." Weep not, for she is not dead, but sleepeth.

W. S. ROGERS.

Addie Bridger.

Addie Bridger, daughter of Mr. and Mrs. J. E. Bridger, died Oct. 3d, and was buried in Sardis, Miss., Oct. 4th, 1900. Addie was a lovely girl, 12 years old. She had never professed conversion, but had a loving confidence in Jesus, and loved as her favorite song, "I Hear Thy Welcome Voice That Calls Me, Lord, to Thee." She was bright, cheerful and lovely, and her death was a heavy stroke to all the family, especially the father and mother and her twin sister, Annie. May God in his loving kindness comfort the bereaved.

Her pastor, E. L. W.

Mrs. M. H. Gordon.

Mrs. M. H. Gordon died at her home near Sardis, Miss., Oct. 13, 1900, aged 79 years. Sister Gordon was a noble Christian, a faithful member of Sardis Baptist church, and was self-sacrificing and liberal in her support of the Lord's work. She was born in Prince Edward county, Virginia, professed religion when a girl, and for over sixty years served her Lord. May God bless the bereaved relatives and friends. She rests from her labors, but her works will follow her.

Her pastor, E. L. W.

Major Louis Henry Babb.

The subject of this notice was born in Gates county, N. C., March 13, 1841; died in Brandon, Miss., September 30, 1900. He became a Baptist soon after the Civil War, and was a member of the Brandon Baptist church at his death. He married Miss Emily D. Moore, Jackson, Miss., December 22, 1870. He moved to Jackson in 1877 to take charge of the Jackson Military and High School. For gallantry he was promoted to the rank of major during the war. When Stonewall Jackson was wounded, Major Babb aided in getting him to the hospital. May the good Lord deal gently with his family in their deep grief.

PASTOR.

Biblical Record please copy.

Little Ulah.

DIED.—At home, in Rankin county, Sept. 3d, Little Ulah, daughter of Bro. and Sister T. J. Miley.

Her life had been one of affliction, whose care had so wrought itself into the home circle of loving parents and sisters and brothers that it makes the loss all the more sensitive. Her mission in life developed the tenderest sympathy, the most self-sacrificing love, and when our God saw what had been accomplished He called the sufferer home, where, free from pain and suffering, she in wondrous change awaits the loved ones.

A. V. ROWE.

Tribute of Respect.

WHEREAS, it has pleased God to take from us our sister, Mrs. N. O. Thomson, therefore, be it

Resolved, That in her death we, her sisters of the Union Association, do sustain a grievous loss as Vice-President of the Woman's Missionary Union, we miss her untiring zeal and the sweet influence of her uplifting life.

Resolved 2d, That we tender our deepest sympathy to the bereaved family commending them to the loving care of an all-wise Father, who chasteneth not in anger, but in love.

Resolved 3d, That a copy of these resolutions be sent the family, to THE BAPTIST, and be published in the minutes of the Union Association.

MRS. J. E. PHILLIPS,
MISS T. E. CREWS,
Committee.

Roy Clark.

Little Roy Clark Tillman, son of A. J. and Lizzie Clark Tillman, was born November 21st, 1895, and died Saturday, September 15th, 1900.

To those who knew him best, Little Roy was recognized as a remarkable child for his age. Though he was not quite five years old, many of his expressions were worthy of a man of average intelligence.

He was afflicted about a year. The last several months his approaching end was as clear to him as it ever was to an adult person.

A few weeks before the Master sent for him, he said: "I am going to die and go to heaven, but I want mamma to go with me."

Saturday morning before he passed away (at 6 o'clock that afternoon), he said: "The Lord loves me. The Lord knows, and He will help me." Then, turning to his mother, he said: "Mamma, you can't have me long. The Lord is coming. He is coming now. Make haste, Lord."

To me, such expressions, coming from a child not yet five years old, are truly remarkable—even wonderful; too sweet and bright for this world, with its bitterness, clouds and thorns. God has taken little Roy where bitterness is not known, where clouds never gather and thorns do not pierce.

He is in glory, bereaved ones, with little hands outstretched to greet your home-coming. Meet him there. God will help you—he alone can help him.

J. L. LOW.

Utica, Miss.

Luther Cobb.

After a short illness of a few days Luther Cobb left the walks of men to join the shining hosts of the redeemed

in glory. He was born in Calhoun county September the 3rd, 1875, and joined the Baptist church at Banner in 1894, and died August the 17th, 1900.

He exerted a strong influence over his community as shown by the great numbers of people who attended his funeral. He was not only a consistent and active member of the church, but his Christ-like spirit and godly life abundantly testified that he was a new creature in Christ Jesus. Indeed one of his characteristics was the child-like simplicity and humble, cheerful submission to his Father's will. On all great moral questions, every one who knew this good man knew that they would find him on the right side.

He leaves a wife, mother and several brothers and sisters, together with a large host of relatives and friends to mourn his early departure.

May the God of peace keep his dear wife till the perfect day.

A. A. BRUNER.

Henry Coleman.

Brother Coleman was born in Copiah county, on July 20, 1833. His life was spent under the home of his childhood, and from that home on August 29, 1900, his spirit winged its flight back to the God who gave it.

Early in life his parents and brothers were taken from him, and he was left to fight his battle alone. Nobly were they fought and glorious was the victory he won.

For fifty-seven years (more than the average man's life) he lived a consecrated member of White Oak Baptist church. In 1869 he was ordained a deacon, and until his health failed in 1895 he was faithful to every trust. It was his desire to be about his Master's work.

Brother Coleman was twice married. One godly wife and five children sleep with him in the city of the dead, while his second wife and four children of his first marriage remain to emulate his virtues and wait for the call that shall lead them to him.

True greatness is not measured by accumulated wealth, nor is it judged by the clothes we wear. Its most admired elements are humility, simplicity and love. In his life we find these three combined, and, though he bears no title save that of a privateer, we deem him a great man—a blessing to the community in which he lived and an honor to the cause which he so much loved.

His was a life of trust and now hope has been made sight, and, with the redeemed of old, he rests from his labors. May the Lord be merciful to her who so kindly cared for him in his declining days.

BRYAN SIMMONS.

Death at the Orphanage.

Our heavenly Father called one of his little ones from the Orphanage to himself last Friday night, October 5th. Ethel, John and Minnie Gamble were the first children to come to the orphanage when it was opened. Their parents both died at Greenwood, in May 1897, within ten days of each other. It was the mother's dying request that they be placed in the Orphanage, which was then about ready to be opened.

It was Minnie, the youngest, that the death angel called for. She had been ill for only thirty-six hours, when congestion snapped asunder the cords that bound soul and body together. It was

a heavy stroke to those who had so tenderly cared for her since her entrance into the home. They had fondly witnessed her growth from a babe of 18 months to a winsome child of five years. It was pathetic to see the grief of Ethel the 12-year-old sister, who had regarded Minnie as her special charge since her mother's death. She had attended her in sickness and in health with a devotion that would have been commendable in one of maturer years. The grief of Miss Flowers, the matron, the child's second mother, seemed scarcely less poignant.

One needs but to visit our Orphanage in the presence of death, to be convinced that it is one large family bound together by the tenderest ties.

Three little graves now mark the little plot of ground set apart for the Orphanage burial ground, and there under the sod three little bodies sleep, waiting for the Master to awake them. The storms of winter are coming and the ice-king's breath shall be felt but not by them. They are

"Beyond the frost chain and the fever
Beyond the ever and the never."
W. F. Y.

MARRIED.

At her father's home, near Pickens, Miss., October 10, 1900, Miss Carrie Toombs to Mr. F. E. Myers. They left immediately for Springfield, Mo., their future home, followed by best wishes of many friends.

W. F. Y.

SOUTHERN RAILWAY.

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Penetrating Eight Southern States, Reaching Principal Cities of the South with Its Own Lines. Solid Vestibuled Trains. Unexcelled Equipment. Fast Schedules.

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Choctaw, Oklahoma and Gulf R. R. Co. affords quickest time from Memphis to Hot Springs and points in Arkansas, Oklahoma, Indian Territories, Texas and the West. Pullman Cafe sleepers and free-reclining chair cars on all trains.

J. F. HOLDEN
Traffic Mgr.
Henry Wood,
Gen. Mgr.
Little Rock, Ark.

Woman's Work.

My Prayer.

By JOHN G. WHITTIER.

If there be some weaker one,
Give me strength to help him on;
If a blinder soul there be,
Let me guide him nearer thee.
Make my mortal dreams come true
With the work I fain would do;
Clothe with life the weak intent,
Let me be the thing I meant;
Let me find in Thy employ
Peace that dearer is than joy;
Out of self to love be led,
And to heaven be acclimated,
Until all things sweet and good
Seem my nature's habitude.

Convention Report on Woman's Work.

Woman's work dates from the days of Jesus' personal ministry upon earth. Luke says of Jesus, that "He went throughout every city and village, preaching and showing the glad tidings of the kingdom of God, and the twelve were with him. And certain women which had been healed of evil spirits and infirmities, Mary, called Magdalene, out of whom went seven devils, and Joanna, the wife of Chuza, Herod's steward, and Susanna and many others, which ministered unto him of their substance." Luke 1:2-3. Jesus and the twelve were "preaching the glad tidings of the kingdom of God, and these women 'helped them with their substance.'" The names of some are given and "many others."

There were many women at work when Jesus was here. The same condition existed later in the Apostolic Paul's day. He writes to the brethren at Philippi: "And I entreat thee also, true yoke fellow, help those women which labored with me in the gospel, with Clement also, and with my other fellow laborers, whose names are in the book of life." Phil. 4:3. "Those women" helped Paul and Clement in the gospel in the same way that the other women helped Jesus and the "twelve"—by ministering to them of their substances. An unbroken succession of woman's work would be as difficult to trace from the days of John the Baptist until now, as it would be to trace "the churches."

One thing we know, they existed then, they exist now. No other department of Christian labor has made the rapid strides in the last four decades that is to be found in woman's work. The women constitute the great "reserve corps" in the Lord's army among us. They contribute as any other church members to all the work of the church at home, and in addition, they turn on to the religious oversight to this they "elicit, combine, and

and direct" funds for all lines of benevolence, and are active auxiliaries to the Southern Baptist Convention and all the State Conventions.

In the "New Century" movement the women are looked to as one of the most potent factors of success. Since we look to women for so much we should "help them" by our kind words and sympathy and prayer.

Large Cities and Foreign Population.

The South has not many large cities as yet. But we have Baltimore and Memphis and New Orleans and St. Louis and Kansas City and others that are rapidly growing. And it is safe to say that in no one of these cities is the State Board equal to grappling properly with the situation. And more and more will this be realized as we neglect them. New Orleans stands to-day a sad reminder of what it means to have failed to concentrate upon a growing city the forces that might have properly evangelized it with its growth. The Home Board has tried to do this work. But it has never had the funds to do it as it ought to have been done, and the result is that much that has been has been comparatively ineffective, and that city now presents a condition and a problem which cause the bravest hearts to ask the question, sometimes, if it is now profitable to spend our money there, while there are so many places, in the South, which promise much larger and speedier results. Within the last year, Memphis has awakened to the fact that she is going rapidly the same way, and that, unless something is done speedily, the situation in Memphis, now so promising, will be as discouraging as is that of New Orleans. The people of Memphis and the State Board of Tennessee have recently come to us with a most urgent appeal for special help in Memphis. Our other large cities in the South will soon awaken to a realization of the same situation, if some plan is not speedily adopted for their proper evangelization. In the city of New Orleans the Board spent last year \$1,850.00; in Baltimore, \$4,426.96. Of this sum, a comparatively smaller amount paid the salary of Miss Buhlmaier, who was employed to meet the emigrant ships. She has done what she could in the way of Bible distribution and timely help of many sorts given to these strangers arriving in a strange land. She had thus won the good will of thousands as she had sent them on to the religious oversight of Baptist pastors, who would meet

them at their various points of destination. She has also helped many returning to their native land, and they have gone back to meet their kindred and friends, carrying with them a copy of God's Word and a new conception of the religion of Jesus Christ. In the State of Missouri we have helped in the support of five German missionaries. In St. Louis we have spent during the year \$1,500.00.

What God Hath Done Through one Woman.

Two notable little figures, who several times appeared on the platform wearing the native Hindoo dress, were the sweet-faced young daughter of Pundita Ramabai and her friend, a child-widow from her mother's famous school. Both are being educated at a school in New York City. Great interest was manifested in the former for her gifted mother's sake, and in the latter for her rare attainments as a linguist. Though only about twenty years of age, she is familiar with five languages besides her own—Tungab-i, Marathi, English, Greek and Latin—and has read Xenophon's "Anabasis," Homer's "Iliad," the Greek New Testament, and Caesar's "Commentaries." Few American girls can boast of such accomplishments.—*Christian Endeavor-World.*

The Leaven Which a Woman Took.

There is a work to be done on the foreign field which can be done only for women and by women. The work of evangelization, of organization, of establishing colleges, of building railroads, of founding government, of transcribing languages, of creating industries, can be done largely by men, but there is another work different, without which all these other activities will be thwarted and defeated, that can be done only by women, through women, for the world. Our Lord gave it to us in a picture when He said, "The kingdom of heaven is like leaven, which a woman took and hid in a measure of meal until the whole was leavened." The final citadel of heathenism is in the home, and that fortress can be taken by women only. It seems such slow work, this gathering of children into kindergartens, this friendly contact with little groups of mothers the teaching of needle-work, this living one's own home life through long, lonely years that seem to count for nothing. It is women's work, my sisters, the patient hiding of the leaven in the lump until the whole is leavened. And there is no one agency which has such

power to hasten the triumph of the kingdom of our Lord as this hidden work committed into the hands of women. A thousand trained nurses to incarnate the tender compassion of Jesus, a thousand women physicians to carry into closed homes the gospel of healing, a thousand kindergarten teachers to gather the children into the arms of the Christ. A thousand zenana visitants to carry fresh life into stagnant hearts, a thousand missionary mothers to set up the white fragrance of their home in the darkness—these are our forces, these the re-enforcements that shall take the strongholds of error and darkness. Mrs. W. Montgomery.—*Missionary Review.*

With the KIN-HEE COFFEE POT, which the Rookery advertises today, it is only necessary to have boiling hot water. When your meal is ready you just pour over the pulverized coffee, reverse the pot, remove the cap from air valve, and your coffee is ready to serve.

A TEXAS WONDER.

HALL'S GREAT DISCOVERY.

One small bottle of Hall's Great Discovery cures all kidney and bladder troubles; removes gravel, cures diabetes, seminal emission, weak and lame back, rheumatism, and all irregularities of the kidneys and bladder in both men and women. Regulates bladder trouble in children. If not sold by your druggist, will be sent by mail on receipt of \$1. One small bottle is two months' treatment, and will cure any case above mentioned. Send for testimonials.

D. E. W. HALL,

Sole Manufacturer, P. O. box 629, St. Louis, Mo.

For sale by all druggists.

READ THIS.

Vicksburg, Miss., Jan. 8, 1900.

I have used Hall's Great Discovery for bladder and kidney trouble, and would not take a thousand dollars for the benefit received from using one bottle. I feel that I am permanently cured. I make this statement from a sense of duty that I owe to those likewise afflicted and trust that they will take advantage of the information and realize the truth of my assertion.

G. H. FOSTER.

ASSOCIATIONAL MEETINGS.

Coldwater—Ebenezer, Oct. 17.
Deer Creek—Leland, Oct. 18.
Fair River—Pleasant Grove, Lincoln county, Oct. 19.
Kosciusko—Silas, Oct. 19.
Sipsey—Bethlehem, Monroe county, Oct. 19.
Choctaw—Bay Springs, Kemper county, Oct. 20.
New Liberty—Beaver Dam, 9 miles southeast Raleigh, Oct. 20.
Tombigbee—Ebenezer, 24 miles south of Iuka, Oct. 20.
Trinity—Mt. Pleasant, 14 miles north of Maben, Oct. 25.
Harmony—Unity, Yazoo county, Oct. 27.
General Association—Goodwater, Smith county, Oct. 27.

Temperance.

The Bogue Chitto Association and the Liquor Traffic.

We have just returned from the Bogue Chitto Association recently held in Osyka. It was said to be the best session ever held by that body of Christians. Advance steps were taken all along the line in our denominational work. The sermons, the speeches, the entertainment were all up to the high water mark.

The Association unanimously passed resolutions recommending all churches within her precincts to withdraw fellowship from every member who is a habitual drunkard. Nearly twenty years ago we unsheathed our sword and threw away the scabbard, and from then until now we have not ceased to clash swords with this monster evil, strong drink, which is sweeping down upon so many of our young men and dragging them down to a drunkard's grave and a drunkard's hall.

Were it possible that you could uncup hell to day and hear the pitous cries of the damned, with "wailing and gnashing of teeth," they would hurl the charge against many professed Christians as being the cause of that which leads to their eternal damnation. Yes, they would charge many professed Christians with having drunk it themselves and induced them to drink it; with having elected men to office who winked at the blind tiger that sold them the whisky that lead to their ruin; with having found an adulterous union between the government and the grim monster that seeks to destroy the peace and happiness of every home in the land; with establishing canteens in the army, which are ruinous to our brave boys who would fight for their country; with having put the bottle to their mouths by the time they have buckled on their swords or shouldered their muskets.

The two leading candidates of the United States are both in league with the infernal thing, and are ashamed to confess it. Among the many grave charges that Mr. Bryan has brought against Mr. McKinley, he has never accused Mr. Mc. of "being in league with the liquor traffic." Neither do Messrs. Roosevelt and Hanna bring a like charge against Bryan. They all flagellate old scratch around the remnant of a tree, when they come to deal with this question.

And again: The Bogue Chitto Association unanimously adopted a resolution recommending that

none of her people patronize any lawyer who defends an individual who sells blind tiger whisky. This is an advanced step, and some of our lawyers are going to feel it. A man who was extensively engaged in raising pork, had a neighbor thief, who engaged extensively in stealing many of his hogs. Knowing that his neighbor was a thief, he one day made the following proposition to him, to-wit:

"John you are stealing my hogs; I know it, you know it everybody knows it, and I want to say to you that if you will not steal any more of my hogs I will give you a thousand pounds of pork every year when I kill hogs."

"Well, that looks like a good proposition," said John. "However, I will take the matter under advisement and consult my wife and let you know tomorrow."

Next day John made the following report:

"I and Sallie have agreed to accept your proposition, to keep down hard feelings, but we are losing a sight of pork by the arrangement."

Now some of our lawyers may "lose pork" if the better class of our people carry these resolutions into effect, which they surely will do. "Does he defend blind tigers?" is a question that presents itself to every Christian man when seeking the advice and counsel of a reputable lawyer.

We have no war to make on lawyers; many of them are good men and are our warm friends. Be it said to the honor of the Hazlehurst bar, that they have long since taken high ground on this question and not one of them today will defend a man charged with selling blind tiger whisky, and we believe that all of them enjoy an occasional mess of pork. Let the bar of Brookhaven and Magnolia and so on throughout the entire State follow the example of their Hazlehurst brethren, so worthy of imitation. Let every citizen co-operate with our officials in the matter, without which they are helpless, and soon the blind demon which now lurks in many secluded places will be driven from our borders.

Similar resolutions to those mentioned above will be offered in the Fair River Association that is soon to meet at Pleasant Grove church, and we trust that every Baptist church and association in the State will deal with this question as it deserves. We rejoice in the near approach of the long-looked-for day when no man can spend his money for red liquor and remain a member of a Baptist

church. Amen and amen.—J. A. S. in *Leader*.

Akron Drunken Hoodlums.

Akron, Ohio, Sept. 15.—(Special correspondence.)—The investigations of the grand jury have shown that the terrible riot of August 22 is to be laid at the doors of the saloons and those pious people whose votes make the saloon possible. The evidence showed that very few people who have not served time either in the city prison county jail or penitentiary were not connected with the disorder in any way.

The testimony introduced has all tended that the majority of the people on the streets the night of trouble were law-abiding citizens and that many of them used their best efforts to prevent the rioting. They were armed and had little influence with the mob.

Those who did the actual rioting were mostly drunk.

Is It Any Wonder?

(From the *Christian Nation*, New York.)

It is surprising that Christian mothers, having cried out in vain to the President have appealed their case to the court of heaven? The mother of the Gracchi was not alone in her love for her jewels. Christian mothers are not unwilling to give their boys, even to death for their country's sake, or to save other mothers' boys from tyranny, but they are determined to follow them with the prayers.

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MOZLEY'S LEMON ELIXIR.

Regulates the Liver, Stomach, Bowels and Kidneys.

For biliousness, constipation and malaria.
For indigestion, sick and nervous headache.
For sleeplessness, nervousness and heart failure.
For fever, chills, debility and kidney diseases, take Lemon Elixir.
Ladies, for natural and thorough organic regulation, take Lemon Elixir.
50c and \$1 bottles at druggists.
Prepared only by Dr. H. Mozley, Atlanta, Ga.

A Prominent Minister Writes.

After ten years of great suffering from indigestion, with great nervous prostration, biliousness, disordered kidneys and constipation, I have been cured by Dr. Mozley's Lemon Elixir, and am now a well man.

Rev. C. C. DAVIS.

Eld. M. E. Church South,
No. 28 Tatnall St., Atlanta, Ga.

A Prominent Memphian Writes.

Dr. H. Mozley, Atlanta—Having been a great sufferer for three years from indigestion, and been treated by many physicians, who failed to give me any relief. Continuing to grow worse, my brother advised me to try Dr. Mozley's Lemon Elixir, which remedy he had used for several years. I commenced its use, and must say that your Lemon Elixir is the greatest medicine on earth. I have never suffered a day since I commenced using Lemon Elixir.

R. L. ROCCO.

206 Hernando St., Memphis, Tenn.

A Card.

This is to certify that I used Dr. Mozley's Lemon Elixir for neuralgia of the head and eyes, with the most marked benefit to my general health. I would gladly have paid \$500 for the relief it has given me at a cost of two or three dollars.

H. A. BEALL.

Clerk Superior Court, Randolph Co., Ga.

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B. Y. P. U. Department.

BY W. P. PRICE.

Bible Readers' Course.

Monday, Oct. 22.—Psalm 18: 25-30. Who is a rock, beside our God? (v. 31). Compare Ps. 18:2.

Tuesday, Oct. 23.—Psalm 19. God's language in the heavens (vs. 2, 3). Compare Ps. 89:5.

Wednesday, Oct. 24.—Psalms 29, 31. Our trust (v. 7). Compare Ps. 32:8.

Thursday, Oct. 25.—Psalm 22: 1-21. A psalm of anguish. Compare Matt. 27:46.

Friday, Oct. 26.—Psalm 22:22-31. "For thou art with me" (v. 34). Compare Isa. 43:2.

Saturday, Oct. 27.—Psalm 24. A triumphal entrance (v. 7). Compare Matt. 21:8-11.

Sunday, Oct. 28.—Conquest meeting. Woman's Missionary Union—S. B. C.

Alternate topic: Paul the Missionary: the secret of his success. 2 Tim. 4:1-8.

—From the Baptist Union.

Missions is the subject: Nov. 6, 7th and 8th is the time; and Clinton is the place—for what? "Come and see."

Brother Pugh, of the Calvary church, Vicksburg, will preach the Convention sermon on the night of the first day.

The program for the occasion appears in another column—and I see you looking for your name; did you find it? Well, you and I have this consolation: they could not put all the strong men on, so therefore and consequently—you see how it is. But you and I we will be there, won't we, though!

Clinton is the largest place, to its size, in the whole State, and they will make room for all who will go. Their latch-strings are on the outside of the gates, the Baptist pallets are already being arranged for, and they have sent forth their invitation to all their "friends" to come, assuring us that all things will be ready—so, come!

A while ago a good brother asked me to suggest a good course of Christian culture for his Young People to pursue; and I suggested THE CHRISTIAN CULTURE COURSES of the B. Y. P. U., which just now are the Psalm, the Life of Christ, as taught by those old writers; Matthew, Mark, Luke and John, and the Triumphs of Baptist Missions in foreign lands—do you see the point in the suggestion?

In this connection, I see from the *Baptist Argus* that the Union at Middletown, O., has spent \$100 on books bearing on the Life of Christ, as supplementary to the work outlined by the B. Y. P. U. committee. Now this is good, yea, very good; but the only necessary book to have is THE BOOK. If you have a Bible, and can get hold of the suggestions in the Baptist Union, you are well equipped for work. *What we want to do is not to study so much about the Bible, as to study the Bible itself.* This is the mistake of the age, and one that the B. Y. P. U. would correct, as far as it can, by bringing to the front the Bible itself.

The Winona Union is getting down to business now in dead earnestness. We are taking the whole of the Christian Culture Courses. Everybody who comes is supposed to bring his, or her, or somebody's else's Bible; and after we get there we use these too. We have some one appointed to teach "the class," for such it is or should be, from week to week. We get a new one every week, if we want to; and, after the devotional meeting, of some twenty minutes, is over—and don't ever leave it out—then the "teacher" for the evening takes charge, for not one minute longer than forty minutes, alternating first with the Daily Bible Readings, and then, the next meeting, the Life of Christ. And the pastor, greatly assisted by his co-laborers, is making an effort to have the entire church membership take the Bible Readings. Already a goodly number of them have agreed to do it—indeed, I know of no one who has not agreed to take them, who has been seen.

To do this a card was used, on one side of which is the following.

MY DUTY TO MY CHURCH.

1. Attend all her services.—Heb. 10:24-25.
2. Greet her members cordially.—Phil. 4:21.
3. Contribute regularly, liberally, cheerfully to her support.—II Cor. 9:6-7.
4. Visit her sick and poor.—James 1:27.
5. Know and practice her teachings.—Acts 2:41-47.
6. Invite strangers to her services.—Matt. 22:1-14.
7. Pray for her pastor.—Eph. 6:18-19.

And on the other side is this: May the Lord not count on you as a regular attendant at the prayer meeting and Sunday school? Will you TRY to take the Daily Bible Readings, at least until you have read the Book of Psalms?

Will you pray in public if called upon?

Signed _____
Winona, Miss., _____ 1900.
Two of these were given to every member, one to be signed and returned and the other to be kept as a gentle suggestion to duty. A very simple, but very helpful device, really, it is bound to be.

All persons expecting to attend the B. Y. P. U. Convention at Clinton, Nov. 6-8, please send names to Dr. C. H. Brough, Chairman Committee, at once, and you will get a home.

P. I. LIPSEY,
Pastor.

Colportage Books.

- "The Little Baptist" (new edition), 200 pages; price, 75c.
- "Pilgrims' Progress" (illustrated); 50 cents.
- "Behind the Scenes"—By F. M. Iams; 60 cents.
- "Before the Footlights"—By F. M. Iams; 60 cents.
- "Dying Testimonials of Saved and Unsaved"; paper 35c, cloth \$1.00.
- "Touching Incidents and Remarkable Answers to Prayer"; paper 35c, cloth \$1.
- "In His Steps; or, What Would Jesus Do?"—By Sheldon; paper 25c, cloth 75c.
- "Theodosia Ernest"—vol. 1, 50c; vol. 2, 50c.
- "Grace Truman"—By Mrs. Ford; \$1.25.
- Church Roll and Record (best and cheapest); \$1.50.

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Is not merely one book, but five books in one, distinct and complete. Yes, within the same diminutive covers is found:

- Gazetteer of the World;
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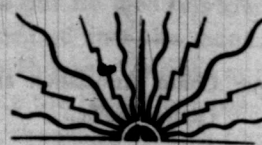
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